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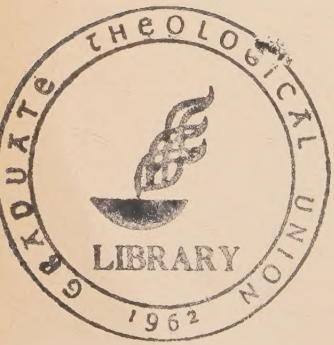
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CHRIST AMONG MEN.

OBJECT LESSONS IN PERSONAL WORK.

JAMES McCONAUGHY,

Instructor in the English Bible in Mount Hermon School.

"He that winneth souls is wise."

Revised Edition.

New York:
The International Committee of Young Men's Christian Associations.
1894.

(3-0-663-1-94)

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No. 313.

For list of publications in the "College Series," see last pages.

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PART I.

THE BIBLE TRAINING CLASS.

I. THE COURSE OF STUDY.

The single aim in preparing this course of study has been to help those who desire to follow the example of the Lord Jesus Christ in winning other lives for His service. Whatever in it may prove helpful is the outgrowth of some years' experience in personal work among young men in connection with college and city Young Men's Christian Associations. In preparing this revised and enlarged edition the author has been helped, not only by teaching these interviews at the Northfield Summer Conferences for Young Men and for Young Women, but by suggestions from persons who have taught them elsewhere. Additional interviews have been included, and much fuller outlines and suggestions furnished to aid the student in private study. For the sake of simplicity and euphony the masculine pronoun is used throughout in referring to student and teacher, but the statements are applicable to both sexes.

While the course may be followed by any student privately, it is specially adapted for use in Bible Training Classes. Such classes are now widely held in Young Men's and Young Women's Christian Associations, in churches, and in city missions. A full discussion of the methods to be followed in

them, with a course of study which naturally precedes that given in this pamphlet, will be found in *Personal Work: How Organized and Accomplished*, by C. K. Ober and J. R. Mott, revised edition (see last pages). Without a careful examination of that pamphlet, the suggestions given herein as supplementary to it will be hardly intelligible.

This course of study keeps before the student, in constantly shifting situations, the example of the greatest of all personal workers. It traces a line of progress in His ministry, which leaves a clearer impression of it as a whole, and makes many of His words glow with new light and burn with new heat.

The course is divided into five sections. Any one or more will be found sufficiently independent to be studied alone, where, for the time being, the complete series does not seem practicable. A break between sections — at vacation time, for example — is of advantage in rallying the forces and introducing new students into the classes.

If a briefer course covering the whole ground is desired, the following interviews may be selected: I., II., III., IV., V., VIII., IX., XI., XIV., XVII., XVIII., XIX., XXII., XXVI., XXVII., XXVIII., XXX., XXXV., XXXVII., XXXVIII., the subjects of which are given in the table of contents.

The chronology followed is that given by Andrews in his *Life of our Lord*, revised edition, 1891 (Scribners), except that the journey to the Feast of Tabernacles is placed after the Transfiguration, as in his earlier edition. This chronology is graphically shown in Kephart's Chart of *The Public Life of Christ* (Revell), which has other valuable features as well. It should be before the eyes of the class

or the individual student, especially during the review lessons.

The *Interwoven Gospels* (Fords, Howard, and Hulbert), though differing somewhat from Andrews and Kephart in the order of events, will be found of much practical value in presenting a single full and connected narrative.

Most of the interviews chosen are narrated by more than one evangelist, and the other accounts should be carefully studied, in addition to the one given, which is usually the fullest.

Helps on the life of Christ are so numerous that there is great danger of letting them do all the student's thinking for him. A good preparation for these studies, however, may be obtained by a thoughtful reading in advance of Broadus' *Jesus of Nazareth* (Armstrong), or Stalker's *Life of Christ* (Revell), and of Stalker's *Imago Christi* (American Tract Society), especially the chapters on "Christ in Society," "Christ as a Student of Scripture," "Christ as a Controversialist," and "Christ as a Winner of Souls."

II. SUGGESTIONS FOR FORMING TRAINING CLASSES AND PROMOTING PERSONAL WORK.

1. Some one person must have an intelligent and impelling conviction of the need of personal Christian work in the sphere of his influence, and of the advantage of training and organization in promoting such efforts. This conviction may be deepened and guided by a careful study of the pamphlet *Personal Work*, already referred to.

2. The next step is to personally seek out others who are, or who may become, like-minded. In this the circulation of the same pamphlet will be found helpful.

3. If none such can be found, they may be developed by organizing a class for Bible study, whose members would not be expected at the start to attempt personal work. In such a class the course of study given in this pamphlet might be followed, devoting the full hour to it, or such a course as "*Outline Studies in the Life of Christ*," published by the Mount Hermon School, Mount Hermon, Mass. Wherever there is lack of knowledge of the leading facts in Christ's life, a general Bible class, studying the latter course, would serve as an admirable preparation for the study of *Christ Among Men* in Training Classes.

4. When there are a good number who, however untrained, have a sincere desire to be useful in personal work, the following plan of organization is recommended. It has been, it can be, fully carried out. Undertake at first only such features of it as

are at the time practicable. Aim not at reproducing a method, but at achieving results.

(1) Choose the best-fitted person in the college, Association, society, or church, as the leader of the Training Class work.

(2) By a personal canvass prepare a list of all who are willing to undertake and be trained for personal work. Divide these into as many group classes as their number requires, classifying according to age, residence, class-membership, or otherwise, so as to promote harmonious work. In order to secure the frankness desirable in such a group class, its number should be small, seldom exceeding eight, and no person should be placed in it who cannot be trusted to treat all that is said as confidential. It will rarely, if ever, be wise to put persons of both sexes in the same class.

(3) A teacher for each group class must be selected, and these teachers, with others, if there is room, will form the Central Class, taught by the leader. The lesson studied in the Central Class will be taught by each teacher afterwards in his own group class. The actual cases studied in the Central Class may occasionally, but will not usually, be the same as those taken up in the group classes.

(4) Attendance and personal work attempted are systematically reported by having each member, as he takes his seat in class, fill up and hand to the teacher a blank like the following: —

Class No._____ _____ Teacher.

TRAINING CLASS REPORT.

_____ 189

Name, _____

Spent _____ hours on lesson.

Talked with } _____ at
Wrote to }

_____

Difficulty was _____

_____

_____

Method followed _____

_____

Apparent results thus far _____

By glancing over these blanks, in a moment's interval for rest and fresh air between the study of the topic and that of the actual case, — the two main divisions of the class session, — the teacher knows on whom he may call at the close for verbal reports of personal work done, and forms an idea as to which case may be selected for study at the following lesson. It enables him to spare or not, as seems to him best, any member from public con-

NOTE. These blanks are prepared in pads and sold by the International Committee, 10 East 23d Street, New York City.

fession of lack of effort, and yet keeps him constantly posted as to what is being done.

At the Central Class each teacher turns in these blanks to the leader, who is thus kept in touch with the points of weakness and of encouragement in the whole work.

All classes may occasionally meet together,—at the preliminary and the review lessons, for example.

(5) After the classes have been at work for a time, the leader and group teachers should make a list of those in the college, Association, or church, who need such spiritual help as the members of the classes should now be able to give. This list may well include, with those who are not yet Christians, any who are known as such, and yet are not honoring their Lord.

Much prayer should accompany the preparation of such a list, and the assignment to the different classes of those whom they shall undertake to help. If the Spirit of Christ rules their lives, this work will be humbly yet cheerfully undertaken, and carried on so quietly and considerately, that it will be unknown outside the circle of the helpers and the helped, except as its results become evident. Assign but few names at the start, but expect reports of weekly progress at each session of the group and central classes.

(6) The leader of such a movement and the teachers of the classes have rare opportunity for spiritual influence. Those chosen to fill these positions will naturally shrink back through a sense of unfitness, but, if willing and

obedient they will heed the Saviour's call, "Come ye after Me, and I will make you to become fishers of men," and will claim His promise, "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses." They may well begin and continue by the private study of such truths as are found in the closing interviews of this course.

In college these posts may best be filled by students; in church and Association, where possible, by lay workers rather than by pastors and secretaries.

The men needed for them will not be found at leisure. An active college Association worker writes out of his own experience: — "Men who are given a large amount of Association work to do, as presidents, chairmen of committees, etc., must specially beware lest it absorb all their free time. They cannot afford to give up personal work *at any cost*."

5. This full organization for personal work will be the more efficient if attained gradually. A single Training Class, to begin with, composed of two or three members who have whole-heartedly dedicated themselves to this form of Christian effort, will accomplish more than half a dozen classes enlisted in a public meeting, loosely organized, and unproductive of results. Such classes are apt to dwindle and disband or be transformed into a general Bible class. So-called Training Classes, whose members are always studying and never attaining to the practice of the truth, are unworthy of the name.

III. SUGGESTIONS FOR TEACHERS OF THIS COURSE OF STUDY.

1. In Advance.

(1) Master the pamphlet *Personal Work* and the preliminary lesson in this pamphlet.

(2) See that a sufficient number of the two pamphlets are on hand to be sold or furnished to the class. Aid the members in purchasing at lowest rates copies of the helps suggested, or gather a small library of these and similar books for their use.

2. Place and Time.

(1) Secure a cosy room. Have the temperature comfortable (68 degrees is amply warm) and keep the air fresh.

(2) Get your class close together around a table, which will facilitate the use of Bible and note-book.

(3) Be punctual in beginning and *ending*. Keep your watch and time-table before you and *adhere* to the latter closely. Especially guard against the tendency to give too much time to the study of the Gospel incident, and thus encroach upon the consideration of the actual case.

3. The Review.

(1) This is to cover the Bible incident only, and is to be conducted by questioning the class. Take it yourself first to show how. Appoint for the next time the one you think

can do it best and consult with him privately as to his plan. Guard him against going too much into detail. From ten to twenty questions, covering the main points, will use the five minutes most profitably. Discussion and the introduction of new points are of course out of place here.

(2) At the close of the review, appoint another member to conduct the next one.

(3) The fuller review at the close of each section should be conducted by the teacher, and may, if necessary, occupy the full hour.

4. Teaching the Incident.

(1) Usually have the passage read, but vary the method. Have one member read from the Revised Version or from Rotherham's emphasized translation, or from *The Interwoven Gospels*, while the rest carefully follow the text before them. Where there is dialogue, have different members read the portions belonging to different speakers.

(2) In teaching, avoid lecturing and exhorting. Expend your strength on framing suggestive questions. Do not be satisfied with using those already framed in the outlines. Bring out the "how" and the "why" of the statements contained therein. Draw out various answers until you have brought out the truth fully. Often an answer, though not what is sought, may be skilfully turned into the current of the teacher's thought.

(3) One who is quick to respond and apt to monopolize the conversation must be kindly restrained, either in the class or, better, in private; while the quiet ones must be drawn out.

(4) Remember that your object is not to teach all you have learned about the interview, but what will stimulate and guide in personal work. Make up your own mind, therefore, which of the more important points you will be able to develop in the time allotted, and concentrate on them.

(5) Hold the outline clearly in mind, *and avoid spending time on unessential details.* Watch constantly for applications to our own day and your own surroundings. Grasp the central truths of the interview, put life and heart into the study, press on to the conclusion.

(6) If teacher of a group class and at the same time member of the Central Class, neither rely on, nor be hampered by, your study of the lesson in the latter. Use anything valuable you learn there, but work out your own method, material and applications.

5. Treating the Actual Case.

(1) Choose for the first case to be studied one that should lead up to an encouraging issue, and that will bring out clearly the plan of salvation. Take some past case in your own experience, if no other such a one has been suggested. Treat the first case yourself as an object lesson, following the suggestions

given in the preliminary lesson, showing especially how to approach the person and introduce the subject.

(2) At later sessions, call on one or two members of the class to state fully how they would treat the case, and then give others the opportunity to supplement. When a member suggests a passage, draw out his ideas as to how he would use it. Ask the one who introduced the case as to the probable helpfulness of what is proposed.

(3) After the members of the class have studied together for some weeks, it may be wise for you occasionally to take the position of the person whose case is being studied, and have several members of the class talk with you in turn.

(4) Be specially sympathetic and earnest during this part of the hour, and in every way endeavor to promote the spirit of prayer and of reliance upon the guidance of the Divine Spirit. At the close, or, when it seems best, during the progress of the class session, let special prayer be offered for those in whose behalf members are particularly interested.

6. Key-Texts.

Select some one clause or verse that best sums up the central teaching of the Gospel incident, and another that seems best adapted to the actual case. Commit these two key-texts for each lesson, and from time to time

drill the class upon them. In this way the memory may be stored with the choicest passages for use in personal work.

7. Reporting Personal Work.

The one danger to be jealously guarded against is crowding into the back-ground the real work for which the class is organized. The teacher must be more than teacher,—he must be leader, example, inspiration. He must keep as close as a brother to his class. When a member is not attempting personal work, delegate some to him, talk and pray with him about it, perhaps join him in his first efforts. If a member absents himself from the class because of failure at this point, follow him up in a loving and patient spirit. No other work is more truly Christ-like than this.

IV. THE SPIRIT WHICH MUST ANIMATE BOTH TEACHER AND STUDENT.

1. THE LEADER'S INSTRUCTIONS.

"For I have given you an example that ye also should do as I have done to you. Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them." John 13: 15-17, R. V.

2. THE STUDENT'S TRAINING.

"Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world." John 17: 17, 18, R. V.

3. THE RESULT.

"I can do all things in him that strengtheneth me." Phil. 4: 13, R. V.

(Jesus) "laid his hands upon his eyes;
And he * * * * saw all things clearly."
Mark 8: 25, R. V.

1. *Look around* to see the need. Matt. 9: 35–37. Then *pray* (v. 38) in order that you also may be *empowered* and *sent* (Matt. 10: 1, 5). Not the twelve only, but the seventy also were thus prepared and sent. Luke 10: 2, 3. The fields are white.

John 4: 35. Letters from college students, who have been in the Training Classes at the Northfield Students' Conference, agree in reporting their surprise at finding college men so ready to talk with them about following Christ.

2. *Look ahead* to see the issue. Prov. 11: 30. "He that winneth souls is wise." No other life work compares with this. Dan. 12: 3. "They that be wise (margin, the teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." John 4: 36. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

3. *Look up* to feel the motive power. 2 Cor. 5: 14. "The love of Christ constraineth us,"—shuts us in and impels us forward. Not the sense of duty, not the desire for men's approval, not the determination to achieve success, but the love of Christ,—His toward us, realized until it quickens ours toward Him and toward those for whom He came to minister and to give His life a ransom. Matt. 20: 28.

A college student shows what is needed when he writes: "I believe the reason our Training Classes did not result in more actual conversions is because of the lack (1) of a deep spiritual life on the part of the members and (2) of a profound conviction of the need and value of personal work and that *they* are the ones to do it."

The General Secretary of a city Association shows how this need is to be supplied: "Nearly every case considered in our class has resulted in conversion to Christ. Twenty young men have

been dealt with, and seven of them are now doing good active service in their churches. Haphazard work counts for nothing. We must be led of the Spirit. Victories are not won while we are persuading men, but, previously, in the secret chamber of intercession. As Gethsemane preceded Calvary, so there can be no soul-winning without soul-agony and prayer."

PART II.

CHRIST AMONG MEN.

PRELIMINARY.

1. *Organizing the class.*

(1) State aim and plan.

a. Bible study.

b. For and with personal work.

c. In a workers' training class (call special attention to pp. 8, 19-21 in *Personal Work*).

d. Following the example, learning the teachings, and absorbing the spirit of Christ.

(2) Emphasize as obligations of each member —

a. Regular and prompt attendance.

b. Faithful private study — one hour at the least upon each lesson. Let all who can double or treble this.

c. Willingness to attempt personal work and determination to seek opportunities for it.

d. Purpose to organize a similar class elsewhere as the way may be opened, and

to propagate this method of uniting study and work.

(3) Enroll the members, securing, unless already known, information as to correct name and address, church membership, experience in Christian work in general and personal work in particular. Have each member describe the situation of some person in whose spiritual welfare he is specially interested, stating what obstacles seem to hinder the development of the Christ-life, and what efforts have been made to remove them. This will probably furnish several cases for study at the earlier sessions of the class.

All this information may most easily be obtained in writing on blanks prepared in advance by the teacher for the purpose.

2. *Dividing the hour.*

Agree upon a regular allotment of the hour of the class session, to be closely adhered to. The following is suggested:

(1) Prayer and roll-call (if the report blanks are used they are gathered instead of calling the names from the roll),—five minutes.

(2) Review of previous lesson by a member of the class appointed the week before,—five minutes.

(3) Study of the incident from the life of Christ,—twenty minutes.

(4) Study of the actual case,—twenty minutes.

(5) Reports of personal work and selection of a case to be studied at next lesson, — ten minutes.

The hour will generally seem very short. If that limit is fixed, however, it should be adhered to. If an hour and a quarter is agreed upon as the time for the class, thirty minutes may be devoted to the study of the incident and twenty-five to the actual case.

3. *Hints for private study.*

(1) Of the incident from the Gospels.

a. *Aim* (a) to make it speak to you, — paraphrase it; (b) to make it live before you, — picture it; (c) to make it work in and through you, — practice it.

b. *Read* and re-read it, in the Revised Version certainly, in the original Greek and in other modern languages than English, if you can, with pencil and paper to note (a) points on which further light is needed, (b) helpful thoughts and practical lessons.

c. Examine references, concordance, Bible dictionary, and commentaries (more than one, if any), until you *understand* the meaning of the passage.

d. Then *arrange* the material under a simple outline, either the one given, or, better, one of your own. Where, when, who, why, what, are good questions to ask in this process. Four items at least will

always require consideration: — (a) the circumstances under which the interview occurs; (b) the character and difficulties of the person or persons interviewed; (c) the method and spirit of Jesus; (d) how *we* may best help in similar cases now.

e. *Illustrate* from other parts of Scripture and from Christian experience.

f. *Apply* to yourself and your work.

g. For this private study and in the class use a pad or cheap note book. Afterwards *preserve* for future use the final product of your study by copying neatly into a permanent note book.

h. Helps. In addition to those usually found in a good reference Bible: (a) the Revised Version, essential. (b) *The Interwoven Gospels*, or some other harmony of the Gospels in the Revised Version. A new one by Broadus (Armstrong, 1893) has some new features and valuable notes. (c) Kephart's *Chart of the Public Life of Christ* (Revell), for its graphic representation to the eye of the order and locality of the events. (d) Rotherham's *Translation of the New Testament* (Revell), which renders literally and locates the emphasis as shown in the Greek original. (e) Stalker's *Life of Christ*, for its grasp of the great periods and ruling ideas; Andrews', for the harmony and the treatment of critical difficulties; Edersheim's

(Randolph) for the Jewish setting and spiritual insight.

(2) Of the actual case. (The term "case" is used for lack of a better one and for the sake of uniformity with *Personal Work*.)

a. *Realize* that by personal work is meant helpful contact with any other person to awaken or promote in him the Christ-life.

b. *Aim* to put yourself in his place, then to put yourself in Christ's place in relation to him.

c. *Ask* yourself (a) what is his real difficulty, — the disease of which his objections may be merely symptoms? (b) What is the truth that he needs to realize? (c) How can I win entrance for that truth to his heart? (d) Is any case parallel to his described in Scripture?

d. Helps. In addition to *Personal Work*, already referred to, consult Torrey's *How to Bring Men to Christ* (Revell). The *Life of Henry Horace Webster* (Young Men's Era Pub. Co.) is inspiring, especially to young men in college and in city business life.

The teacher may enlarge upon these hints for home study, or, better still, spend the time that remains of the first hour in himself applying them, in the presence of the class, to the study of the next lesson

and of one of the actual cases suggested. Reserve a few moments at the close of the hour for prayer and for the choice of an actual case to be studied at the next session of the class.

SECTION A.

I. THE PERIOD OF PREPARATION.

Thirty years and two months. From the birth of Jesus to His baptism and temptation.

I. A Personal Worker Prepared for Service. — In a village home and a carpenter's shop.*

Luke 2: 39–52. Dec., B. C. 5 to Jan., A. D. 27.

1. *The narrow sphere that fitted for the broader one.*

(1) The popular impression of Nazareth. John 1: 46.

(2) The lessons learned in such a fitting school from —

a. Nature.

The natural scenery amid which He grew up.

---

* In the earlier outlines not only the lines of study, but some of the results are indicated. In the later ones the student is thrown more upon his own resources. The teacher is reminded that more points are suggested than can be profitably developed in class in twenty, or even thirty, minutes. He must, therefore, make selection in advance of those which he considers the more important for his class. It may be well to spend two lessons on some of the fuller interviews. The student should use the points in each outline: (1) To stimulate investigation, — ask yourself "How?" and "Why?" Think and search them out, and see if you agree with them. (2) For personal application, — remember what is implied in the terms "disciple" and "apostle," which describe our relation to Christ.

His love for mountains, birds, flowers.

The spiritual truths they signified to Him.

b. The home.

The mother's character. Luke 1 : 45. See its reflection in the "Magnificat."

The father's duty. Deut. 11 : 19.

Jesus' place in a home full of brothers and sisters. Mark 6 : 3.

c. The shop.

His trade. Mark 6 : 3. Indication in the same verse that Joseph was not then alive.

A school in which to study human nature, and develop sympathy with all who toil.

Holman Hunt's painting of "Christ in the Carpenter Shop."

d. The synagogue.

For His custom see Luke 4 : 16.

Here probably He had access to the rolls of the Old Testament Scriptures; to what profit is afterward apparent.

The spirit of His study is evident in the temple scene. Luke 2 : 46, 47.

2. *Patient and wholesome development.*

(1) Threefold. v. 52. Mind, body, spirit (see margin).

The agencies used for the development of each?

Social influence *following* spiritual growth.

(2) His conviction as to His life work.

a. Outlook over its field of operation from hill-top back of His home.

b. How much realized as early as twelve? v. 49.

If Mary had told Him of the events connected with His birth, what bearing would this have on His words to her here?

"A child is to be found at his father's."—*Godet.* (See Revised Version and Rotherham's note on this verse.)

c. Earthly ties not unheeded (see, later, John 19: 26, 27), but treated as subordinate to relationship to God. vs. 48, 49.

So, later, John 2: 4: What is our true relationship, mother and son or disciple and Lord? Mark 3: 21, 22, 31–35: Those who believe and serve, not those who hinder, even in love, His closest relations.

d. Obeying and serving while waiting for the summons to the wider field.

What might make Him eager for it to come?

Study Hints:

1. Why have we such meagre record of the first thirty years of Jesus' life?

2. What evidence is given of His parent's poverty in their offering at Mary's purification?

3. Fill in some details in this picture of Jesus' quiet years by reading Stalker's *Life of Christ*, sections 11 to 24, or Lew Wallace's *Boyhood of Christ*.

4. Draw lessons for us from —

(1) The humble surroundings in which Jesus grew up.

(2) His long years of patient, faithful service.

(3) His earliest recorded words.

II. A Personal Worker Anointed and Tested. — In new and strange surroundings.

Matt. 3 : 13–4 : 11. Jan. to Feb., A. D. 27.

1. *Entrance upon His mission.*

(1) Voluntary.

(2) Unostentatious.

2. *The first step — anointing.*

(1) His baptism not one of repentance for remission of sins (Luke 3 : 3), but of consecration to a life fulfilling all righteousness (Matt. 3 : 15).

(2) Taken in prayer. For what?

(3) Accompanied by —

a. The descent of the Spirit. To abide. John 1 : 32.

b. The testimony of the Father's love and pleasure. When repeated?

(4) Baptism in the Holy Spirit essential for all of Christ's witnesses. Acts 1 : 8. How is it to be obtained? Lessons for us from Christ's anointing.

3. *The second step — testing.*

(1) Met under the leading of the Spirit.

Never to be sought; but, under like conditions, never to be shunned.

Does this shed any light on the last petition in the prayer He afterwards taught? Matt. 6 : 13, R. V.

(2) At the threshold of His life work, and in connection with an absorbing consciousness

of its isolation, its physical and mental suffering, its wilderness experiences, its contact with wild beasts in human form.

(3) The subtle approach.

What three terms are applied here to "the evil one"? Their significance?

Quoting Scripture and holding out false promises.

Use your powers to satisfy yourself, not give yourself to feed the world.

Suddenly convince by a spectacle, not patiently win by a holy life and an atoning death.

Reach your end by compromise rather than by the Cross.

(4) The complete victory.

a. Realize the source of the temptation.

b. Meet it with the truth.

(*a*) God's words are the real "staff of life." Compare John 4 : 34.

(*b*) Protection and security are found only in the path of obedience.

(*c*) God has exclusive claims upon worship and service.

c. Satan's departure is for a season only. Watch against his return.

(5) The special temptations with which Satan assails the Christian worker.

a. What are yours likely to be? Forewarned, forearmed.

b. Gains from the contest. Sympathy and helpfulness. Heb. 2 : 18.

II. THE PERIOD OF INTRODUCTION.

One year and two months. From the enlistment of the first disciples to the imprisonment of John the Baptist.

III. WITH WORKINGMEN EAGER FOR A NEW ERA. — AT AN OUTDOOR MEETING.

John 1 : 29–51. February, A. D. 27.

1. *The initial act.*

Not sermon or miracle, but personal enlistment of disciples.

Was this accidental or intentional on Christ's part?

Contrast this quiet beginning with John the Baptist's operations.

2. *The men chosen.*

Where did He go to find them? Why?

Where may we?

Where did the Jews expect Him to seek them? Why did He not?

What kind of men were they?

3. *Their enlistment.*

(1) The agents used.

a. John the Baptist, the preacher of righteousness and of repentance.

The witness pointing to the light. John 1 : 7.

His conception of Jesus. v. 29. How obtained?

The effect of his first testimony. vs. 29–34. How did his second testi-

mony differ? vs. 35, 36. *Its* effect.

b. The enlisted men themselves. Andrew to bring Simon; John to bring James (?); Philip to bring Nathanael.

On what was their faith based?

c. He Himself finds and calls Philip. v. 43.

(2) The spirit shown.

a. Encouragement.

Quick ear for the footsteps that follow after Him.

He opens the conversation, draws out an expression of their interest, invites them to Himself.

b. Openness. v. 39, R. V., "Come, and ye shall see." Repeated, v. 46.

The best advice for all who doubt and question.

The subject of the interview, as inferred from its result. v. 41.

4. *Their future.*

(1) The reader of hearts. vs. 42, 47, 48; Psa. 139: 1–6, 23, 24.

(2) The Maker of men.

Intercourse with Him makes the Simon of to-day the Cephas of the future; the guileless Israelite the witness of the glory and triumphs of the new Kingdom.

The Son of Man unites earth with heaven. Compare Gen. 28: 12.

Study Hints:

1. What does each evangelist mention next after the temptation?

2. Give any reasons why John is the only historian of the early ministry at the Jordan, at Cana and in Judæa.

3. Why do we believe he is giving his own experience in this chapter?

4. Is there any indication that a sixth (unnamed) follower was also enlisted at this same time?

5. Give some of the practical suggestions for personal workers of which this incident is full, and tell which come home to you with closest personal application.

6. For deeper study of this and other lessons from this Gospel no helps will be found more stimulating than Westcott's *Commentary on John* in *The Bible* (popularly known as "The Speaker's") *Commentary*.

IV. With an Educated Man Who Admits His Authority but Stumbles at His Teaching. — In a private room at the Capital.

John 3: 1–15. Passover, April, A. D. 27.

1. *The connection.*

(1) What makes this interview of the deepest interest?

(2) Of what statement in chapter 2 is it a result? of what an illustration?

2. *The inquirer.*

(1) His character, as shown in this interview, and the two other passages in which John mentions him.

(2) What did his coming to Jesus with such words upon his lips prove concerning —

a. The effect of Jesus' miracles?

b. His own openness to truth?

(3) What was the spirit of his question in v. 4? in v. 9?

(4) What use of pronouns suggests that he spoke as a representative of a class?

(5) Who now are like him in believing in God, but in Jesus only as *a teacher*, rejecting the supernatural because they cannot understand the "how"?

3. *The Divine Teacher.*

(1) Totally unaffected by the approbation of men in high position.

(2) Starts with fundamental principle, without the recognition of which all conversation would be fruitless.

(3) Fits His words in every case to answer Nicodemus' thought, and leads him from "fleshly" to "spiritual" things. How?

(4) Shows that the explanation he seeks is beyond his capacity to receive, and that He only whose being is still more mysterious (v. 13) fully understands it.

(5) Reiterates the fundamental truth with which He began; illustrates from nature and from Scripture; applies it personally.

(6) Crowns the interview with the complementary truth: The Spirit's part to regenerate; man's part to believe.

Study Hints:

1. Where did John get his account of this interview?

2. What indicates that he was in Jerusalem at this time? What indicates that he had fuller acquaintance with Nicodemus than the other evangelists?

3. What emphasis is placed on the two great truths of this lesson by their presentation by Jesus at this point in His career? Give some passages in which they were taught by His followers after His death.

V. With a Woman of Alien Race, Prejudiced Mind and Bad Reputation.— At a well-side.

John 4: 1–42. December, A. D. 27.

1. *The period.*

(1) What indication of time in the story? v. 35.

(2) How had Jesus spent the eight months since the first Passover? Why follow John's footsteps?

2. *The meeting-place.*

(1) Why "must needs pass through Samaria"?

(2) Common ground. The well of their common ancestor. Gen. 48: 22.

(3) Unconventional but favorable hour and place.

3. *The Saviour seeking worshippers for the Father.*

1) His spirit.

a. How does His conduct agree with His statement in vs. 32–34?

What unfavorable circumstances did not hinder Him? How far should similar ones influence us?

b. Loving the sinner. Indications that His face and His manner impressed the woman and opened the way for His words.

(2) His method.

a. A private talk. How essential?

b. A natural introduction. Asks a favor, awakens curiosity.

c. Offers a free gift.

Shows its eternal superiority to all that the world offers. In what respects?

d. Arouses conviction of her need.

Lays bare her sin searchingly but delicately.

e. Centres her thought upon Himself.

Does not ignore her objection about worship, but uses it as a stepping-stone to higher truth.

Presents Himself plainly. First outspoken declaration of His Messiahship.

(3) The great truths He taught.

4. *The woman seeking water for herself.*

(1) Parched by drought.

Isolated from her sex.

Indifferent. Prejudiced. Argumentative.

Sectarian prejudices unquenched by evil living.

(2) Beginning to thirst.

How shown?

(3) Drinking.

Forgetting her earthly errand in her possession of new truth.

(4) Watering others.

She called it "well," to draw from (vs. 11, 12), but found it "spring," naturally outflowing (vs. 6, 14). (See R. V. margin.)

Leaving men she does not know to testify to men she does know.

Her extreme statement. v. 29. Knowing the worst, He knew it all.

5. *The result.*

(1) Of her testimony. v. 39.

(2) Of personal experience. v. 42.

The first to *know* this broad and blessed truth.

Study Hints:

1. How does this lesson strongly emphasize the value of personal work?

2. How does Jesus answer the woman's question in v. 12?

3. What harvest did Philip later reap from this field?

VI. With Religious Leaders Who Study the Bible but do not Love God.— Before the supreme religious body of the nation.

John 5: 16–47. Passover, April, A. D. 28.

1. *The occasion.*

Again in Jerusalem. Alone,— to announce His mission to the nation's rulers.

The one place that attracted Him — the "house of mercy."

2. *The spiritually dead.*

Evidence of their lack of life.

The only thing they could see in the miracle of grace and power. v. 16.

The plot to kill the Divine Messenger. v. 18.

How do men now give evidence of being in the same condition?

3. "*The voice of the Son of God.*"

(1) Doing the Father's work in the world.

Not only healing the impotent and suffering, but quickening the dead, and appointed to judge all men. vs. 17, 19–23.

What results follow belief in His word and mission?

(2) The Messenger's abundant credentials.

a. John the Baptist. See John 1: 19.

A lamp (light-vessel) which they looked at but were not illuminated by.

b. Jesus' works. The miracle unquestioned.

c. The Father Himself. Who *had* heard His voice? Matt. 3: 17.

d. The Scriptures searched without profit. How are these witnesses still testifying?

4. *The voice unheeded.*

Ears closed by reason of—

(1) A stubborn will. John 5: 39.

(2) Self-love which excluded the love of God. vs. 42–44.

(3) A false hope set on attaining righteousness by the law. vs. 45–47.

Study Hints:

1. Whatever time may be devoted in private to the mooted question of what feast this was, in class avoid discussion and assume that it was the Passover.

2. Note the repeated expressions, "in like manner," "even so," "even as," which Jesus uses to describe His relation to the Father.

3. What comfort is there in the reasons given for committing all judgment to the Son? vs. 22, 27.

4. In v. 14 see mercy and judgment united. What could be worse than thirty-eight years of helpless suffering?

5. In v. 18 notice the Jews' understanding of Jesus' claims: "His *own* Father." Compare Rom. 8: 32.

6. What lessons may be gathered from Jesus' plain dealing with these opposers?

REVIEW 1. SECTION A.

I. THE PERIOD OF PREPARATION.—OBSCURITY, PATIENCE, SELF CONTROL AND DEVELOPMENT.

INTERVIEW.	TIME.	PLACE.	PERSONS.	MODERN REPRESENTATIVES.	SITUATION.	METHOD.	RESULTS.	KEY-TEXT.	CENTRAL TRUTH.
1	Dec., B. C. 5 to Jan., A. D. 27.	Nazareth and Jerusalem.	Family, Neighbors, Rabbis.	Relatives, Friends, Teachers.	Home, School, Shop, Church.	Patient Service, Study, Influence.	Growth.	Luke 2 : 49 b.	God's supreme claims.
2	Jan.-Feb., A. D. 27.	Bethany beyond Jordan and the Desert.	John Baptist, Satan, Spirit.	Preachers of the truth, Satan, Spirit.	With God-fearing men and alone with the enemy.	Whole-hearted Consecration. Loyalty to God and truth.	Equipment.	Heb. 2 : 18.	Victory and usefulness follow submission and trust.

II. THE PERIOD OF INTRODUCTION.—IN SIDE SCENES AND QUIET PLACES. WITH INDIVIDUALS. THEN THE PUBLIC PROCLAMATION.

3	Feb., A. D. 27.	Bethany beyond Jordan.	The First Disciples.	Men who wish to know Christ.	At an open-air preaching service.	Testimony and invitation.	Enlistment.	John 1 : 39 a.	Jesus' openness and attractive power.
4	April, A. D. 27.	Jerusalem.	Nicodemus.	Thoughtful, philosophical inquirers.	Private interview in a city house.	Applying and illustrating fundamental truth.	Perplexity; later, decision.	1 John 5 : 1 a.	Spiritual birth by faith in a Divine Saviour.
5	Dec., A. D. 27.	Sychar.	Samaritan Woman.	Prejudiced sinners.	A casual meeting.	Awakening interest, convicting of sin, offering grace.	Belief and testimony.	John 4 : 14.	Satisfaction for soul-thirst in Christ.
6	April, A. D. 28.	Jerusalem.	The Jewish Rulers.	Selfish religionists.	A public investigation.	Proclaiming the truth and convicting the false.	Embittered enmity.	John 5 : 40.	The Son of God is both life-giver and judge.

Examine each column and draw from it its practical lessons. Under "Time" note the length of the periods. Under "Place" Christ's superiority to His surroundings. Under "Persons" the varied classes and characters He touched. Under "Situation" the way in which He utilized all opportunities for influence. Under "Method" the adaptation in each case to the persons and the situation. Observe throughout the interviews His fearlessness, sympathy, spiritual thinking, practical dealing, affluent teaching. Test yourself as to the results, in your own character and upon others, of your study and work since you entered upon the course. Apply the "Key-Texts" and "Central Truths" to yourself.

SECTION B.

III. THE PERIOD OF WIDENING INFLUENCE.

One year. From the settlement in Capernaum to the death of John the Baptist.

VII. With the Despised and Outcast. — On city streets.

Mark 1 : 40–45; 2 : 13–17. Early summer, A. D. 28.

(On the first circuit in Galilee, and during the second sojourn in Capernaum. See Andrews' *Life of our Lord*, revised edition, pp. 243, 319.)

1. *The period.*

Four characteristics of the Galilean ministry mentioned in Mark 1 : 35–39?

City headquarters and country touring.

Note the abundance of miracles. Mark 1 : 32; Luke 4 : 40.

2. *The patient.*

(1) His hopeless case.

The nature of the disease.

Its advanced stage.

Any previous reports to encourage him?

(2) His hopeful spirit.

What adjectives describe him as he approaches Jesus?

How do the three accounts supplement rather than contradict each other?

What lesson is there in his prayer?

3. *The Physician.*

(1) His qualifications.

In busy practice. Tender heart and healing touch.

Willing and able. Returns the leper's own words.

(2) His directions.

Their strictness. Their purpose.

Disobedience and its effects.

Overwhelmed with bodily healing, hindering not helping the spiritual work to which it was tributary. Mark 2: 10, 11.

After retirement (Luke 5: 16) the way for teaching again open (Mark 2: 13).

4. *A different patient.*

(1) In a bad situation.

Religion and reputation sacrificed for what?

(2) Ready to leave it.

"Forsook all." What?

(3) Trying to take others with him.

How does he show his gratitude to Jesus?

What means does he use to win his old associates?

5. *The Physician of soul and body.*

(1) His quest of patients.

a. In the mart of trade.

What suggestion for men who say, "One must get a living."

b. In the feast of society.

No fear of pollution by contact, or of loss of reputation by criticism.

(2) His principles.

Go anywhere to those who need you.

Mercy toward men pleases God more than formal worship toward Him.

The Saviour and Friend of sinners.

Study Hints:

1. Compare the three accounts, and notice Mark's vivid, picturesque details.

2. What fact modestly omitted by Matthew is given by Luke?

VIII. With Men Who Criticise Christ's Followers. — In the fields and at church.

Matt. 12: 1–21. Early summer, A. D. 28.

(During the second sojourn.)

1. *The season* —

(1) Of the year. v. 1.

(2) In Jesus' career.

For the first break on the Sabbath question, see interview vi.

Spies on His track. Mark 2: 6, 16; Luke 5: 17.

2. *The critics.*

Determined to find fault.

Criticising Jesus to His disciples (Mark 2: 16), and His disciples to Jesus (Mark 2: 18, 24).

Their real spirit. John 5: 18; Matt. 12: 14.

Foiled on one Sabbath, they set a trap on another. Luke 6: 6, 7.

Their standards of judgment not the Scriptures, but "the tradition of men." Straining at legal righteousness, they called the plucking reaping, the rubbing threshing.

3. *The criticised.*

Criticism a poor meal for hungry men.

Their act expressly permitted in the Law. Deut. 23: 25.

No need to speak in their own defence.

4. *The Lord of all.*

(1) To the critics.

a. Show how He —

(*a*) Meets them on their own ground. Quotes example of their greatest king and their weekly worship.

(*b*) Points out their error in their failure to understand God's purposes in His ordinances.

(*c*) Sets the spirit above the letter, the Lord above the temple.

(*d*) Shows that to Him alone both they and the disciples are accountable.

(*e*) Reminds them of former lesson not learned. Matt. 9: 10, 13.

(*f*) Exposes their hypocrisy and selfishness. vs. 11, 12.

(*g*) The look for hardening hearts. Mark 3: 5.

(*h*) Comes to an issue, yet avoids any work that might afford pretext for arrest. v. 13.

b. In which of these steps are we to follow Him in meeting the critical now?

(2) To the criticised.

The Friend in need. Prompt and powerful in defence.

(3) To the helpless paralytic.

The type of sin's effects.

Awakens hope. Requires obedience. Makes *whole*.

5. *The lessons.*

Help instead of hinder.

The Sabbath a day not for selfish license, but to use under the Lord's eye in doing good and saving life.

Be fearless of prejudiced criticism. This scene is really the threshold to the crucifixion.

Avoid occasion for just criticism.

The One on whom to fix the eye. vs. 18–21.

IX. With a Perplexed Witness Seeking the Removal of his Doubts.— Through messengers.

Luke 7 : 18–35. Summer, A. D. 28.

(During the second circuit.)

1. *The situation.*

(1) Jesus.

How engaged? The report that drew out the inquiry.

What kind of men now are likely to attract the puzzled and disheartened?

(2) John.

a. His character. Christ's own estimate. vs. 24–28.

What made him so great? Why outranked by lesser ones in the Kingdom?

b. His situation now.

Where? Why? How like but greater than Bonnivard at Chillon?

A great oak bending before a mighty tempest.

2. *The question.*

(1) The cause. Was it—

Compulsory inactivity? Why specially hard for John?

The inscrutable providence? The old problem of Psa. 94 : 3, 4.

The apparent neglect? In spite of Luke 4 : 18.

Disappointment in Christ's course? See Luke 3: 16, 17.

Has any one now as good reason for seeking further evidence of Jesus' Messiahship?

(2) The course.

a. The right place to bring all doubts.

b. Asking a fundamental question. What does it show as to —

(*a*) What he *does* believe?

(*b*) What he realizes? Why no word of personal complaint or petition?

3. *The answer.*

(1) The convincing evidence.

a. Facts, not argument. Things (a) seen, and (b) heard.

b. Weightier than the Baptist's own testimony. See John 5: 36. Why?

c. The climax,— "the gospel to the poor." Meeting the soul's need a higher work than healing the body or raising the dead.

d. Such works had been prophesied of the Messiah. Isa. 29: 18, 19; 35: 5; 61: 1.

(2) The way to use it.

a. In a sympathetic spirit. No surprise or blame, but regard and protection. Why did He speak vs. 24–28?

b. Centres attention upon it.

c. Treats it as sufficient. No vision or special interview granted even to John.

d. Shows the true secret of blessedness. v. 23. Not change of circumstances, but confidence in Christ.

Apply all these points to our own contact with sincere doubters.

4. *The application.*

Press into the Kingdom of God. Matt. 11 : 12.

Your treatment of the evidence shows whether you are wise or not. Matt. 11 : 15; Luke 7 : 35.

Beware of "finding" in Jesus anything which you make a stumbling-block over which to fall. Luke 7 : 23.

Woe to the gospel-hardened (Matt. 11 : 20–24); but welcome, rest, instruction, and partnership in service to the heavy-laden who show the spirit of babes (Matt. 11 : 25–30).

Study Hints:

1. Are verses 29 and 30 a statement of fact by Luke or by Christ?

2. What do you gather from the change of pronoun Christ makes in quoting Mal. 3 : 1?

X. With Representatives of Opposite Social Classes. — At a public dinner.

Luke 7 : 36–50. Autumn, A. D. 28.

(During the second circuit.)

An incident that tests the affections rather than the intellect. St. Gregory speaks of it as "more fit to be wept over than commented on."

1. *The meal.*

(1) Table customs of Christ's day that throw light on this scene. See Luke's account, in chapters 11 and 14, of two other meals in Pharisees' homes.

(2) How does this scene differ from the similar one in Matt. 26 : 6–13?

2. *The host.*

(1) Why had he invited Jesus? How had he treated his guest?

(2) His attitude toward Jesus? toward the penitent sinner?

How did he resemble the man whose picture Jesus afterwards drew in Luke 18 : 9–12?

(3) How do people now show the same attitude toward Christ? toward the fallen?

3. *The intruder.*

(1) What emboldened her to come? Was it in response to Matt. 11 : 28–30?

(2) How welcome to Jesus! The first to seek Him not because of bodily suffering but of sin.

(3) The evidences of a renewed heart.

What were they, and how did they differ from the usual conduct of sinful women?

4. *The guest.*

(1) Why, with His knowledge of Simon's heart, did He accept his invitation?

(2) His use of His opportunity.

a. With the Pharisee.

Reads his heart and answers his thought, perhaps his look.

Calls him by name, and fixes his attention.

Approaches him along the line of his own moral bankruptcy.

Secures his approval of general principle, then makes personal application.

Holds the mirror up to his own conduct in the contrasting actions of the despised woman.

Endeavors to awaken the consciousness of sin that he may seek its pardon and love the Pardoner.

b. With the penitent woman.

Shows Himself to be more than "a prophet."

Able not only to read but to change hearts.

Regarded human need and longing, but not human prejudices or criticisms.

Gave assurance (vs. 48, 50) of pardon already bestowed.

5. *The results.*

(1) For Simon.

(2) For the other guests.

(3) For the penitent sinner.

(4) For Jesus. See 8: 2, 3; though there is no authority for identification of this woman with Mary Magdalene.

Study Hints:

1. Why was Simon lacking in all evidences of love?

2. How do the two debtors in the parable, the two actors in the incident, represent all debtors to God?

3. See how Christ uses the idea of this parable, with skilful adaptation, to teach a different lesson in Matt. 18: 23–35.

4. In studying this and subsequent lessons where Christ makes use of parables, examine Trench's *Parables of our Lord.*

XI. With Men Who Ascribe the Effects of Christianity to Unworthy Causes. — In a crowded house.

Matt. 12: 22–37. Autumn, A.D. 28.

(During the third sojourn.)

1. *The undeniable effects.*

Sight and speech follow deliverance from demon-possession.

The impression made upon the populace.

2. *Hatred's false charge.*

The men who make it. Recall from interviews vi and viii the steps by which they have reached their present position.

On hand now to carry out a murderous purpose. Matt. 12: 14; Mark 3: 22

Why resort to the circulation of a slanderous charge?

Why ignore the evident, speech and sight, and attack the more mysterious, the eviction of the demon?

How does their conduct prove their own intimate acquaintance with the "god of dung-beetles"?

The more subtle, but no more reasonable, positions taken by modern opponents of Christianity.

3. *Plain speaking to perverted men.*

(1) Christ summons them to face the truth. Mark 3: 23.

(2) He shows them that their position is —

a. Unreasonable.

By reference to their national history, and by prophecy of its future. v. 25.

There is an entire absence of motive, on their presumption. v. 26.

Its logical conclusion makes them call devil-possessed those who shall judge them. v. 27; Luke 22: 30.

b. Precisely opposite to truth.

The facts show that the Kingdom of God is upon you, though, alas! not in you. v. 28.

The strong man's property is despoiled, because he has been bound. v. 29.

You are his if not Mine. v. 30.

c. Blasphemous and sinful.

Ascribing these works to devilish powers is blasphemy against their author, the Spirit of God (v. 31), which is an eternal and unpardonable sin (v. 32), committed by men who persist in perverting the truth (v. 33), show their devilish parentage and evil hearts (v. 34) by their utterances (v. 35) by which, as revealing the heart, men shall be judged (vs. 36, 37).

(3) He prophesies the outcome of their course.

Your hatred shall culminate in the one most conclusive sign of My Messiahship. vs. 38–40.

Your privileges will be your condemnation. vs. 41, 42.

My work for this generation, if it admits Me not into its emptied house, will only prove its ruin. vs. 43–45. How fulfilled?

(4) Then shows the contrasting picture.

The blessedness of those who hear and obey. v. 50.

The Kingdom He has come to establish, and how to enter it. Chapter 13.

The course His disciples are to follow with such opponents. See Matt. 10: 24–33. Probably spoken in direct allusion to this incident.

Study Hint:

What help does this lesson afford in dealing with those who, while penitent, yet fear that they have committed the sin against the Holy Ghost?

REVIEW 2.—SECTION B.

Let the teacher make a diagram of the five lessons of this section similar to that already given for Review 1, and fill in all the columns, making his statements as concise and suggestive as possible. Enlarge this, place it before the class, and quiz them upon its contents.

Observe the length of the period, and the single receptive province in which all the interviews occur.

See how the studies bear out the title applied to the period, and how this accords with the fact that the interviews, while private in application, necessarily occur in the presence of a crowd. Under "Persons" note their general unattractiveness of character, and the two extremes of society to which they belong. Under "Situation" see Him constantly "on the go." Under "Method" and "Results" gather the most impressive practical applications. Drill on the "Key-texts," to see that they are firmly fixed in the memory. Study the simplicity, and yet wide application, of the Gospel in the "Central Truths."

SECTION C.

IV. THE PERIOD OF MISUNDERSTANDING AND OPPOSITION.

Six months. From the attempt to make Him King to His journey to the Feast of Tabernacles.

XII. With Followers Whose Faith is Being Severely Tested. — On a stormy lake.

Matt. 14: 22–33. April, A. D. 29.

(During the fifth circuit.)

A wonderful story told by three eye-witnesses, Matthew, Peter (by Mark), and John, for the encouragement of later disciples.

1. *The wave of popular favor.*

The success of the first apostolic mission. Mark 6: 12, 13, 30, 31.

The eager crowd that robbed them of rest. Mark 6: 33.

The result of the miracle of bounty. John 6: 14, 15.

The influence of this attempt —

a. Upon Jesus. Mark 6: 46.

The hillside vigil that prepared for the next day's testing.

b. Upon the disciples. Mark 6: 45.

Unwillingly sent away from a movement with which they were only too sympathetic.

How does popular approval of Christianity nowadays often betray it's followers into wrong attitudes toward Christ and the world?

2. *The wind of violent opposition.*

The long struggle in the dark with opposing forces.

Hard work, with little progress, though in the path of obedience.

Their condition toward morning,—

a. Of body.

b. Of mind. What doubts may have filled their minds concerning their Master's foreknowledge, power, love?

Their dulled vision.

Turning their best Friend into a terrifying spectre.

Their impetuous leader's bold attempt and failure.

The cause of all their trouble,—imperfect knowledge of Christ.

They could not appreciate His unwillingness to be crowned King in opposition to Herod or Cæsar.

If they remembered Matt. 8: 24–26, how did they limit His power to help? The deeper lesson now to be learned?

Taking the eye off of Him, even after His presence is recognized, and fixing it upon the surrounding dangers.

The way out.

The model prayer for help: "Lord — save — me!"

3. *The Lord of wave and wind.*

(1) His purpose.

The end in view in this test.

(2) His method.

Sends His own away from Him for their good.

Places them where they need a deliverance that cannot come from popular favor or any earthly power.

Though needing rest Himself, watches and prays. Is He still thus engaged?

When He sees the limit of human endeavor reached, He comes to them. Isa. 43: 2.

Shows Himself in a new aspect of His power, passing calmly over the obstacles which threaten to engulf them.

Draws near, but waits, before entering, to be recognized and welcomed. Compare Luke 24: 28.

Calms fear by cheering words in the voice that reveals His personality.

Submits Himself to the test in which love mingles with doubt and presumption.

Immediately stretches out the saving hand to the sinking, *and then* chides the unbelief that caused the failure.

Enters the boat, and to the miracle of peace adds that of progress. John 6: 21.

(3) The effect.

Imperfect. Why? Mark 6: 52.

Peter's great lesson a year later — substantially a repetition of this scene — unnecessary if *this one* had been learned and remembered.

Apply the lessons of the incident to our own Christian experience, and suggest ways of using them to help other struggling, discouraged followers.

XIII. With Men Who are Seeking the Loaves and Fishes. — In a city church.

John 6: 22–71. Passover, April, A. D. 29.

(During the sixth sojourn.)

1. *The place of meeting.* v. 59.

Familiar. See interview 8. (Perhaps part of the conversation before entering the synagogue. See Canon Westcott, in *The Bible Commentary*.)

The two "signs" that gathered this audience.

The first lesson in which we see Christ dealing with different groups in one crowd of listeners.

2. *The seekers.*

(1) Their persistence.

The remnant of the fed "multitude" who would not be sent away.

Baffled in their purpose (v. 15), and puzzled by His disappearance (vs. 22 24), they seek Him at His headquarters.

(2) Their attitude toward Him, as revealed by their questions.

v. 25. Curious and perplexed. What was their idea of the Messiah-King?

v. 28. Expecting to please God, by what? Catch His word, "work," but miss His other word, "give."

vs. 30, 31. The feeding not regarded as a "sign" to convince, but a privilege to be repeated, like the manna.

v. 34. How earnest and sincere?

What people in our day might find their portraits here?

3. *The other listeners.*

(1) The Jews.

Evidence of greater prejudice. vs. 41, 52.

Their stumbling-block. Their unspiritual ideas.

See Nicodemus' difficulty (John 3) reappearing in their words.

(2) Disciples.

What made the teaching hard to them? Mark 6: 52.

4. *The Bread of Life offering Himself to men.*

(1) To the multitude.

Treats them frankly. v. 26. Shows them their real motives.

Sets before them the true object of search and effort.

Shows them how it is to be had.

Corrects their misapplication of Scripture. See Psa. 78: 24.

Directs them to the Giver (v. 32), then to the Gift (vs. 33, 35), and to what He does for the receiver (vs. 33, 35, 39, 40).

(2) To the Jews.

Rebukes the murmuring spirit.

Refers to Scripture to show that their attitude toward Him proves whether or not they have learned God's lesson.

Reiterates the unaccepted truth (vs. 48, 51), and adds the further truth of the "breaking" (v. 51).

Does not answer the "how" about which they wrangle, but presses home upon them the fact.

(3) To the disciples.

Gives still higher truth. v. 62.

Lifts their thoughts above the material, to anchor their faith in the great truths He has been declaring. v. 63.

Review and apply the four "verily, verily"s, Christ uses in this conversation.

4. *The reception of the Bread.*

(1) By the multitudes.

Unstated. They retire behind the more positive Jews.

(2) By the Jews. See 7 : 1.

(3) By the disciples. Weeded out the band. The anchors that held the Eleven. See Bruce's *Training of the Twelve.*

a. Sincerity and earnestness.

b. Clear perception of the alternatives.

c. Knowledge of the Holy One.

So Simon Peter feeds upon the Bread, and passes It on to us to *take* and *eat.*

XIV. With One who Loves Him, but Misconceives His Mission. — At a place of retirement and prayer.

Matt. 16: 13–20; Mark 8: 31–9: 1. Autumn, A. D. 29.

(During the eighth circuit.)

An interview full of most vital truths. Give it a double portion of prayerful study.

1. *The spirit of the times.*

(1) His claims rejected once more by the Nation's leaders, He devotes Himself to His disciples.

(2) After Matt. 15: 1–14 even Galilee unsafe.

(3) Still working and teaching, but with a sad heart (Mark 7: 34; 8: 12), and with injunctions to silence (Mark 7: 36; 8: 26, 30; 9: 9). Why?

2. *The training class.*

(1) The need of it. Matt. 16: 5–12.
(2) The place of meeting. How suitable?
(3) The preparation. Luke 9: 18.

3. *The topic.* v. 13.

The term He applies to Himself. Why?

(1) The popular opinions.

What in His character and conduct may have given rise to each?

What was present in the popular verdict? What lacking?

What are popular opinions now?

How much does Jesus care for what people think of Him?

(2) The conviction of one disciple. v. 16.

a. What it involved.

b. How it had been obtained.

c. Steps through which He had reached it. See John 1: 41; Luke 5: 8; Matt. 14: 30; John 6: 68.

d. What it leads to. Blessedness (v. 17); usefulness (vs. 18, 19).

How far is the stewardship of the "Keys" which admit men to the Kingdom entrusted to all confessors who have the Holy Spirit? See John 20: 23 and Luke 24: 33, 36.

(3) The truth yet to be learned. Mark 8: 31.

a. Previous intimations of it. John 2: 19; 3: 14; 6: 51; Matt. 10: 38; 12: 40.

Now, after confession of His divinity, and in connection with the object lesson of His glory (Matt. 17: 1–8), to be taught openly.

b. The well-meant but presumptuous denial of it by the disciple who has just been praised.

c. The stern rebuke. Intended for Peter only?

A wile of the devil. See Eph. 6 11, 12.

From foundation stone to stumbling-block. Matt. 16: 23.

The cause of failure now (Matt. 16: 23); of success before (Matt. 16: 17).

d. The promise of a glorious vision for some who are now dull scholars. Mark 9: 1.

What suggestions may we gather from this double scene with Peter as to how we may help those who have but partial views of Christ and His mission?

4. *The application to all.* vs. 34–38.

Even in His retirement, the multitude never far from His thoughts and His presence.

The procession of cross-bearers following behind their Lord. See Gal. 5: 24.

Deny self,—that is, my own mastership. See Matt. 26: 34, and Titus 2: 12, where same Greek verb is used as here.

Confess Christ,— that is, His Lordship over me.

Life to be spent for Him and His Gospel; not hoarded for self and therefore forfeited. Compare Luke 17: 33 and John 12: 25; and see Rotherham's foot-note on Matt. 2: 20.

Place Christ's estimate on this world (vs. 36, 37); and live in the light of the glorious coming age (v. 38).

Upon whom especially should these truths be pressed home, and how are we to do it?

Study Hints:

1. Why does Mark report Christ's rebuke of Peter but not His approval and promise?

2. Do not spend time in class in discussing whether Christ meant Peter or his confession by "this rock" in v. 18, but note that the promise of v. 19 is repeated to all the apostles in Matt. 18: 18.

3. Examine Peter's first Epistle for evidences that he fully learned the lesson taught him here.

XV. With a Follower who Shows an Intolerant Spirit. — In a familiar place of resort.

Mark 9: 33–50. Autumn, A. D. 29.

(During the last sojourn.)

1. *Another session of the training class.*

(1) The lesson they had found hard to learn. Mark 9: 30–32.

(2) The subject that had occupied their thoughts. What recent events may have led to the dispute? What did it show as to their relation to His Kingdom?

(3) The meeting place, — "the house." Was it Simon's? See Mark 1: 29; 2: 1.

2. *The Teacher's method.*

(1) Private and personal. In His choice of place and time.

Was the question in v. 33 asked of all the Twelve?

(2) Authoritative. In the position assumed.

(3) Practical. In the topic chosen.

(4) Awakening. In the way it is introduced.

(5) Pithy. In the principle announced.

(6) Effective. In the object lesson presented. Aims at the source of the dispute. See Luke 9: 47.

Its two parts. (a) By His side. Nearness and resemblance. (b) In His arms.

Protection and identification. On these greatness depends.

How well have we learned this lesson?

3. *The confession.*

(1) The material out of which Christ made "the beloved." See Mark 3: 17, and, even after this scene, Luke 9: 51–54, and Matt. 20 20 28. In the latter incident, note the influence of his mother, who was probably the aunt of Jesus.

(2) What suggested this confession? What does it show of the effect of Jesus' work? What of John's character? What inspired the disciples' course? What should they have done to this worker?

How do disciples in our own day follow their example?

4. *The instruction.*

(1) The act condemned and the reason stated.

(2) True principles of conduct taught.

a. Encourage those who follow even at a distance.

b. Our treatment of Christ's humblest followers the test of our reward or condemnation.

c. Better death by drowning, better loss of half the physical senses, than to trip yourself or another up in the race for eternal life, and fall into unending torment of remorse.

d. Treasure in yourselves the salt-preservative of grace and show its effects in your contact with others.

e. Follow the example of the Good Shepherd. Matt. 18: 10–14.

Study Hints:

1. Compare Mark 9: 40 with Luke 11: 23, and see how each is explained by the context.

2. Compare Mark 9: 43–48 with the similar teaching, based on the Seventh Commandment, in the Sermon on the Mount.

3. Meditate on this message as the closing one of our Lord's Galilean ministry. Having presented Himself to the disciples as the Glorified Lord and the Suffering Saviour, He now shows them the Kingdom of the Prince of Peace in contrast with the realm of fire.

XVI. With Men who Misuse their Privileges. — At a family conference.

John 7 : 1–10. October, A. D. 29.

1. *The relationship relied upon.*

Blood kinship. Mark 6 : 3.

Probably thirty years of intercourse in the same home.

Perhaps older.

Brothers after the flesh, but not yet after the Spirit.

2. *The attempt to direct Christ.*

Earlier interference. Mark 3 : 21, 31.

Recent "works" in obscure places.

After eighteen months' absence, disciples in Judea and those attending the feasts should have "signs."

Reasonable advice from worldly standpoint.

Seek prominence. Win men of influence.

What similar efforts are made now to direct the progress of Christ's Kingdom without personal submission to His leadership?

3. *The Master's principles.*

His feast not that of joy but of sacrifice; not Pentecost, therefore, but what?

His attitude to the world,— not a suppliant for support, but a witness against evil.

He will indeed manifest Himself in power, but not until the cup He must drink is full.

Meanwhile He does go quietly to teach and shine upon those who *will* see. vs. 14, 17.

Wherein lies the radical difference between Himself and His advisers?

Later contact. 1 Cor 15: 7.

After the "manifestation" on the Cross He appears to the leader of this group, who then, if not earlier, rests his faith on Him.

A lesson in perseverance. The truth which serves to convince when familiarity with Jesus' *life* has not.

5. *The higher relationship realized.* James 1: 1; Jude 1.

Servant in the Lord higher than brother in the flesh. See Mark 3: 35.

Do for others what Jesus did for James. James 5: 19, 20.

Study Hint:

On the vexed question of whether these "brethren" were sons of the same mother as Jesus much has been written, which is clearly summed up by Andrews, p. 111, last edition. The conclusion does not affect the application of the lesson, and the point should not be introduced for discussion in the class.

XVII. With Men too Wise in Their Own Conceit to Learn Anything. — At the National Place of Assembly.

John 7 : 14–52. October, A. D. 29.

1. *The place and the time.*

How does this appearance differ from His former and His final appearances in Jerusalem?

How does it show His courage and also His wisdom? vs. 7, 10.

2. *The Lord's test.* v. 17.

3. *His application of it.*

(1) To the multitude. vs. 21–24.

Refers to the "sign" He had given on His last visit.

Shows the injustice of their bitterness against Him.

(2) To the Jews. vs. 16, 28.

Shows them Himself, true in teaching, righteous in dealing.

Shows them themselves, every one unrighteous, and seeking to kill the God-sent One.

Their reception of Him due to what?

(3) To the whole assembly. vs. 33, 34.

Your time of opportunity is short.

Your unlikeness to Me will separate you from Me forever.

(4) To the whole world. vs. 37, 38.

The custom which may have suggested the figure. See Edersheim, vol. ii, chap. vii.

Thirst, come, drink, — acts involving will and decision.

Then spontaneous, abundant outflow toward others.

4. *The results of the test.*

(1) The multitude. vs. 12, 20, 31, 40, 43.

Repeat the false charges of the Jews, but open to conviction, as they recall His works and hear His words.

(2) The Jews. vs. 11, 13, 15, 25-27, 30, 35.

Marvel at His teaching, but, confused by tradition, influenced by rulers, incensed by His plain words, they will not seek Him while they may.

(3) The chief priests and Pharisees. vs. 32, 47–49, 52.

Failing to heed their own counsel, blinded by their own conceit and prejudice, they follow the course which brings a curse upon their own heads.

(4) Nicodemus. v. 50.

Answers the question of v. 48.

Growing acquaintance with Jesus increases his courage.

Pleads for lawful and fair consideration.

What leads him to take a different attitude toward Jesus from theirs, and will have the same effect now?

Study Hint:

Try to put yourself in Christ's place, and make a special study of His *spirit* toward such men as these under such circumstances.

XVIII. With One Who has Learned but Little, yet Knows that Little well. — On a city thoroughfare.

John 9: 1–41. October, A. D. 29.

1. *The darkness in which the light shone.*

(A sombre picture of human hearts from which Christ is shut out.)

(1) The Jewish leaders.

a. Evidences of their blindness. See them groping in 8: 13, 19, 22, 25, 27, 53, 57.

b. Reasons for it suggested in 8: 12, 15, 23, 34, 37, 44, 47, 55.

Twisted by their legal preconceptions. 9: 16, 24, 29.

c. Endeavoring not only to exclude but to extinguish the light.

Trap to place Him in opposition to the law. 8: 1–11.

Attempt to stone. 8: 59.

Extreme measures to prevent others from seeing. 9: 22.

Attempt to discredit the bestowal of light (vs. 18, 19), and then, ignoring the result, to find some ground of accusation in the method. v. 26.

(2) The neighbors.

Incredulous.

Chiefly concerned with breach of law.

(3) The parents.
Fearful.
Chiefly concerned for their own safety.

(4) The disciples.
Speculative.
Chiefly concerned with the origin rather than the removal of evil.
The Pharisees' opinion. v. 34.
Christ's. vs. 3-5.
A profound reason for affliction — to make God known.

2. *The light bestowed.*

(1) The bestower.
An object lesson of His teaching. 8 : 12; 9 : 5.

(2) The day for such work.
vs. 4, 14.

(3) The claim — human need.
Unsought.
Blind from birth — a type of sin's thorough helplessness.
A beggar seeking help but not cure.

(4) The method.
Entirely insufficient to human reason.
Involving obedience, based on confidence in Him who directs.
Removing clay (see 2 Cor. 4 : 3, 4, R.V.) that sight bestowed may be used.
Bathing in Pool Siloam. (The "Sent" One from God.)
What excuses or difficulties might have kept him in his beggar's seat?

3. *The light shining.*

(1) Upon the neighbors.
Those who knew Him best.
A straightforward testimony.

(2) Upon the Pharisees.
Courageous under fire.
v. 15. Briefer.
The essential facts for the prejudiced.
v. 25. Matches His knowledge against theirs.
Knows little yet of the worker but everything of the work.
vs. 30–33. The inevitable conclusion based on the incontestable fact.

4. *The light increased.*

(1) The Friend for the friendless as well as the Light for the blind.
Compare His treatment of the man with that of the Pharisees.
Draws out such belief as he already has.
Reason for His choice of title for Himself?
"Seen" now, as by the blind man, with the eye of faith, He talks with men (Rev. 3: 20) to win their love and worship.

(2) The growth of faith.
Trace the steps in the blind man's acquaintance with Jesus from v. 11 to v. 38.

Study Hints:

1. Reflect on the glorious testimony borne to the new follower by enemies. v. 28.

2. Learn the one best lesson for personal workers from the conduct of the blind man and from that of the Lord in this scene.

REVIEW 3.—SECTION C.

Have each student prepare a chart of the interviews of this section similar to those for Reviews 1 and 2. Let these be handed to the teacher when the class gathers, and returned, after examination by him, at the next session. Let the teacher have ready on a large blackboard, or on large sheets of paper or cardboard, the skeleton of the chart. Let the students use their Bibles, but no notes. Call on one student for the facts from interview XII required for each column. If not given satisfactorily, draw out rapidly from other members, and enter on the chart in the presence of the class. Do the same for the remaining interviews. Use the words suggested by the class, wherever they convey the right idea. If not, substitute your own, but keep the minds alert and write speedily. When the chart is before the class, inspect each column. Show how the interviews of this period harmonize with its title. Divide the persons addressed into two general classes. Observe the larger measure of attention devoted in private to disciples. Summarize what He teaches about Himself to them and what to outsiders. Note how largely the results are progressive, not conclusive. Drill on the key-texts.

SECTION D.

V. THE APPROACH TO THE GOAL.

Six months. From His farewell to Galilee to His entry into Jerusalem.

XIX. With Men of Good Impulses but no Settled Purpose.—Starting on the Road to Sacrifice.

Luke 9: 51, 57–62. November, A. D. 29.

(See also Matt. 8: 18–22; 10: 34–39.)

1. *The point of time.* v. 51.

Its brevity leads to steadfast concentration on work remaining to be done.

Turning His back on Galilee, He moves through Peræa (Matt. 19: 1, 2), on a "slow circuit whose final goal is Jerusalem."—*Meyer.*

Luke describes the journeying; John, two brief trips which are taken during its progress. Luke 9: 51–13: 35,—Trip to the Feast of Dedication (John 10: 22–39),—Luke 14: 1–17: 10*,—Trip to Bethany to raise Lazarus, and retirement to Ephraim (John 10: 40–11: 54),—Luke 17: 11–19: 28, with which Matt. 19: 3–20: 34 and Mark 10 are parallel.

Seventy forerunners precede and proclaim Him as Messiah. Luke 10: 1, 16. "The twelve

* This order is that of Andrews. Kephart inserts visit to Bethany at Luke 18: 14, instead of at Luke 17: 10.

apostles were sent to declare the coming of the Kingdom, these, the coming of the King."—*Lightfoot.*

A time, therefore, of public heralding, cross-facing, purpose-testing.

2. *Three would-be followers tested.*

(1) The man of impulse.

If the same man Matthew mentions in 8: 19, what were probably his ideas of the Kingdom, and his motive in enlisting?

Which kind of seed growth, described in Luke 8: 11–15, does this man illustrate?

How does Christ later picture such men in Luke 14: 28–32?

What is the personal application to him conveyed in the pathetic statement of v. 58? Compare Luke 14: 27, 33.

Many like him now, without penitence for sin or renunciation of self, desire to turn over a new leaf, and think it a wise step to unite with the church. What teaching do they need?

(2) The man with other pressing duties.

His relationship to Christ. See Matt. 8: 21. How does he recognize it in the term he applies to Him?

What was wrong with his request? Was he desiring opportunity to observe one of the commandments? Was he breaking the sum of them? Luke 10: 26, 27.

How were Christ's claims and the duty He assigned paramount?

What inferior excuses now satisfy men for their failure to herald the King? Do they satisfy Him?

(3) The man with hindering ties.

What lesson included by Christ in the commission of the Twelve had this man not learned? Matt. 10: 37.

What word in his petition, as well as in the preceding one, conflicted with Matt. 6: 33?

3. *The principle proclaimed.*

Eyes front for a straight furrow. v. 62.

Ballast overboard to reach the sky. Luke 14: 33.

Weights off to win the race. Heb. 12: 1.

"Looking away unto our faith's Princely Leader and Completer, Jesus." Heb. 12: 2, Rotherham's translation.

NOTE.—Andrews identifies the interviews held with the first two of these men with those recorded in Matt. 8: 18–22, and locates them about a year previous. For our purposes it is advantageous to group the three as Luke does.

XX. With One Who Tries to Justify himself. — In a new field.

Luke 10: 25–37. November, A. D. 29.

1. *The questioner.*

(1) His profession.

Christ's verdict on men belonging to it. Luke 11: 46–52.

(2) His spirit.

Desires to sound the depths of the Master's mind.

Shows correct knowledge of the theory of righteous living. Where did he gain it?

How does the question in v. 29 aim at self-justification? Why did he feel it necessary? Had any one accused him?

How do men now who know the truth, but do not obey it, attempt the same impossibility?

What question would have been more acceptable to Jesus, and would have had a different answer?

2. *The Master's great lesson.*

(1) His purpose.

How like that in His conversation with Simon the Pharisee?

(2) His method.

Returns test question upon the man who has had abundant opportunity to learn its answer.

Bids him make personal application of his knowledge.

Takes him on his own ground. Failure in less involves failure in greater. 1 John 4 : 20.

Replies not to the question of v. 29, but to its spirit.

Interpreting the law of neighborly love, draws a picture to show the lawyer his own heart.

How does the conduct of the priest and the Levite show the same spirit as the lawyer's question?

Why would the contrasting figure of the Samaritan be peculiarly searching in its application?

Shows the great gulf between knowing and doing. See James 1 : 22–25.

Throughout the interview uses the law to accomplish its ultimate purpose. Rom. 3 : 20; Gal. 3 : 24.

The question that convicts. v. 36. Compare with v. 29.

How much did the lawyer learn? v. 37.

(3) His own example.

How had He been treated by Samaritans, probably just before this?

Who constantly won His sympathy and help?

The price He paid for their sakes. 2 Cor. 8 : 9; Matt. 20 : 28.

What limits did He put upon neighborly obligation for Himself and His followers?

The way to find those needing help. v. 37. Go journeying, not stay at home discussing.

What is the best course for us to follow in dealing with the self-satisfied?

XXI. With One Who Tries to Make Use of Him for Selfish Ends. — In a Crowd.

Luke 12 : 1, 13–34. November, A. D. 29.

1. *The selfish interruption.*

(1) How inopportune! In close connection with —

a. What experiences with the Scribes and Pharisees?

b. What popular eagerness to hear Him?

c. What teaching given publicly to His friends?

(2) How selfish and sordid!

How unlike the widow's petition in Luke 18?

How much did he care for Christ or His teachings?

What was he seeking?

(3) The same spirit now.

Minds full of worldly thoughts, even while listening to Christ's teachings.

Joining the church for worldly advancement.

Asking God for temporal blessings while the heart is withheld from Him.

2. *The incisive reply.*

(1) Rebuke.

How had he mistaken Christ's mission?

The object of Christ's plainness of speech?

(2) Warning.

Why spoken to all?

What light does it throw on the man's motive? on his view of life?

A bondage to keep free from. Heb. 13: 5, R. V.

(3) A word-picture of his ideal. vs. 16–21.

a. The rich man viewed through men's eyes: — prosperous, self-made, exemplary.

b. Through God's eyes: — one word describes him.

His three errors concerning the life-long objects of his thought and endeavor:

(*a*) As to their ownership. To whom did he owe them? Compare with his view David's (1 Chron. 29: 14–16), and Paul's (1 Tim. 6: 17–19, R. V.).

(*b*) As to their use. Like the prodigal's husks.

(*c*) As to his enjoyment of them.

The missing item in his calculations. Mark 8: 36.

A sight draft his riches could not pay.

(4) True principles of life. vs. 22–34.

To worry as foolish as to covet. Both show lack of acquaintance with God.

What former teaching is re-echoed in v. 31?

What later parable has its germ in v. 32?

The Christian's treasure where his Lord is.

How may the Christian follow his Lord in winning from the love of money those who are setting their hearts upon it?

XXII. With One Who Treats Salvation as a Subject of Speculation. — On the Road Again.

Luke 13: 22–35. December, A. D. 29.

1. *The question.*

What may have suggested it,— in the circumstances or the preceding teaching?

With whom was it a common theme of discussion?

Men's opinions about it.

2. *The questioner.*

(1) His ancestry. v. 28. His view of Jesus. His cast of mind.

(2) Men now who in effect ask the same question:

a. Those who like to go with the crowd — are easily influenced by surroundings.

b. Those who speculate about God's dealings with the heathen.

c. Those who believe God will not permit any to be lost.

d. Those who discuss and speculate, listen and say, "Lord, Lord," but do not break away and follow. Matt. 7: 21.

Which of these classes does the questioner here resemble most?

3. *The answer.*

For him, and them, and us.

(1) What does it not contain? Why?

(2) What it does contain.

a. Personal application. Compare Matt. 7 : 14. On what is the thought centred there? on what here?

The narrow door — the only entrance — admits the man himself, but not his idols also.

Strive (act like a man pressing through an opposing crowd into a door which may any instant close), versus *seek* (merely desire, and, too late, ask admission on ground of privileges neglected).

b. Warning.

Neglected privileges and forefathers' faith will not admit, only condemn.

Those who fail to do right (v. 27), as well as those who are lawless (Matt. 7 : 23, see Rotherham's translation), banished from His presence.

Conscious and bitter existence after probation is ended.

c. Prophecy.

Others will press into the place you fail to take.

4. *The Pharisees' warning.* vs. 31–35.

(1) Its purpose. Not only unwilling to enter, but anxious to silence the invitation to others.

(2) Its answer. The spirit needed by the questioner of v. 23.

(3) The Saviour's longing cry over those who "will not" be gathered to Him.

Study Hints:

1. Compare the Saviour's words here with the almost identical teaching in Matt. 7 and 8, and observe the adaptation to the occasion in each case.

2. Of what later parable have we the germ in v. 25? in v. 28?

3. To understand v. 30, study His later explanation of it in Matt. 19: 30–20: 16. (See Rotherham on last verse.)

XXIII. With Men Who Ask for the Truth but will not Accept it.— In the House of God.

John 10: 22–42. December, A. D. 29.

1. *The inquirers.*

Earnest but not teachable.

What did this feast commemorate? What hopes which it served to keep alive warped their views of the Christ?

Upon whom would they, if they could, shift the responsibility for their unbelief?

How now do men try to bend Christ and His religion to their plans, rather than yield allegiance to Him?

2. *Christ's plain teaching.*

(1) He points out —

a. The sufficient testimony they had had.

Recall what He had taught them, particularly interviews vi and xvii.

b. The abundant evidence He had offered them.

What did His works prove as to —

(*a*) His relation to the Father?

(*b*) The nature of His mission?

c. Their real position. Outside the fold.

Proved by their failure to hearken to the voice of Him who bestows eternal life, and keeps His sheep in

safety, because He and the Father are one. (See Canon Westcott's note on v. 30 in *The Bible Commentary*.)

d. Their causeless enmity.

No work of His could they condemn, only His claim to be what the works attested.

(2) He makes a last appeal. vs. 34–38.

a. Defends His statement by appeal to the Scriptures they reverenced.

If judges (study Psalm 82) were given a title to remind them that they acted for God, shall God's sole consecrated representative be condemned for announcing His true relation to the Father?

b. Points again and finally to His convincing credentials. Know and understand His divinity by believing His works. "Believe me for the very works' sake." John 14: 11.

3. *Murderers in heart.* vs. 31, 39.

The logical outcome of unbelief.

Leads to one more evidence of His superhuman power, and illustrates the truth of vs. 28, 29. Psa. 76: 10*a*.

4. *The reasonable and believing.* vs. 40–42.

Why was the atmosphere of Bethany beyond Jordan more favorable to faith than that of Jerusalem?

What made them *believe on* Him when the Pharisees would not?

What, as we study this lesson, seems to us the most important truth to be pressed home upon those who are unwilling to accept Christ?

Study Hints:

1. How long a time had elapsed since the fuller teaching about the Shepherd and the sheep, to which He doubtless alludes in vs. 26–28.

2. What did the Pharisees, who heard Jesus' words from His own lips, understand Him to claim for Himself?

3. Note well the intense emphasis which Jesus places on His *works* as evidence of His divinity. Men who now reject His divinity applaud many of His words, but disbelieve His miraculous works.

XXIV. With One Who has Wrong Ideas About the Kingdom of God. — At another dinner party.

Luke 14: 15–24. January, A. D. 30.

1. *The wrong ideas.*

(1) About blessedness.

He located it in the future; Christ begins it now. Matt. 5: 3–12; Luke 11: 28. See also David's view of it. Psa. 32: 1, 2.

(2) About those who are to enjoy it.

He counted himself among the privileged guests. See v. 12.

Probably among those who are mentioned in vs. 3 and 7.

How did his idea of "the just" (v. 14) differ from Paul's (Rom. 4: 14–16)?

(3) What wrong ideas about the Kingdom and claims for admission thereto delude men now?

2. *The true picture.*

(1) The feast.

The Gospel bids to a feast, long ago announced, (Isa. 25: 6); now ready (2 Cor. 6: 2); generous (v. 16), and ample (v. 22).

(2) The men who stay away.

Alike in what?

What underlies all the "regrets"?

What attitude toward the master of the house do they show?

Who get the first invitation now?

(3) The men who come in.

Who are represented by the two classes? See Trench.

What makes them acceptable guests? Compare vs. 13, 14.

Why do they need greater urgency of invitation?

(4) The penalty of an unaccepted invitation. v. 24.

Who in the parable is a true personal worker, and what lessons may we learn from him?

XXV. With Selfish Scoffers. — Following up Unwelcome Teaching.

Luke 16: 14–31. January, A. D. 30.

1. *The scoffers.*

Why had "all these things" aroused them?

What was their idea of getting the best out of both worlds?

Why were the parables of Luke 15 specially distasteful to them?

What absorbed their thoughts? v. 15.

Their attitude. Literally "turned up their noses at Him."

The kind of courtesy which those who pride themselves on their culture and position often show toward Christ.

2. *The Lord of earth and heaven.*

(1) As unaffected by their insolence now as by Nicodemus' approval at the beginning of His work.

(2) Endeavors to awaken consciousness of sin.

Shows them they are dealing with One who "seeth not as man seeth." 1 Sam. 16: 7.

They are living under the dispensation of the Gospel, which proclaims a Kingdom with no place in it for scoffers, but only for earnest seekers after God.

Allusion to John may remind them of their treatment of his preaching. Luke 7: 30.

Violation of the eternal law of God, which is more fundamental and more searching than Moses' enactments, will convict them. v. 18. Compare Matt. 5: 27–32, where He expounded the principle underlying the seventh commandment, and Matt. 19: 3–9, where, shortly after this, the Pharisees again introduce the same subject to "try" Him.

(3) Shows them the future toward which they are tending.

a. The selfish man's present.

What sort of a life did he live? (v. 19, R. V. margin). "A hale fellow well met," whose aim in life was to "have a good time."

Did he break any laws?

Did he ever look at Lazarus?

What was probably his opinion of him?

What dumb pleas were insufficient to touch his heart?

Why did he neglect him? Compare Rom. 14: 17.

How does the picture apply to men who make selfish use of knowledge? Of social position? Even of religious privileges?

b. The selfish man's future.

What takes the place of this man's revelry? Of the Pharisees' sneers?

What certainties do we gather from this glimpse of existence beyond the grave?

Why must we believe the picture authoritative?

What rich man does for Lazarus after death what Dives would not do on earth?

How did *he* enter the Kingdom of God? Rom. 4: 3, 23–25.

(4) The way of escape.

The testimony of Moses and the prophets sufficient. John 5: 39.

To it we now have added that of Christ and the apostles, the message of "one risen from the dead." Heb. 2: 1–4.

What convictions about the future impressed by this scene should affect all our intercourse with those who are living for this world only?

XXVI. With Dearest Friends Under the Shadow of Mysterious Affliction.—In the home He loved best on earth.

John 11: 1–46. Jan.–Feb., A. D. 30.

1. *The story of a sympathetic eye-witness.*

Indications of this?

What identified the village? What identified Mary? See Mark 14: 9.

2. *The frowning providence.*

(1) The message.

How does it indicate (a) their intimacy with Him? (b) their confidence in Him?

(2) The delay.

How does Jesus show that He knows the end from the beginning? See Rotherham, "*this* sickness."

Why does John insert the statement in v. 5?

What alone made the delay bearable by Jesus?

(3) The death.

Did Jesus ever stand by a dying bed?

Why wait longer when Lazarus was already dead?

3. *The Glory of God shining through the cloud.*

(1) Upon the disciples.

Devotion rewarded by increase of faith.

Following the light insures security from stumbling. vs. 9, 10. Compare 9: 4, 5.

The comforting term for death. v. 11. What does it imply?

(2) Upon the sisters.

a. Martha. Why first?

A private and sympathetic interview.

What had helped in preparing her to meet this trouble? Luke 10: 38–42.

How had her faith been tried? vs. 4, 17.

How had it stood the test? vs. 21, 22. Compare 1 Peter 1: 6–9.

The fuller truth now revealed. vs. 25, 26. The answer to Job 14: 14.

"The resurrection," *because* "the life,"—already possessed, not to be asked of God,—"am," not shall be,—for all believers life continuous and unending. See Rotherham and Westcott on v. 26.

The response. v. 27. How much of the new truth had she appropriated? What does her remonstrance in v. 39 reveal? Afraid of seeing corruption where glory was promised. What only was necessary in order to see "the glory of God"?

b. Mary.

Love winged her feet in response to the news.

What do her words of greeting indicate?

Why may Jesus not have repeated to her the truth He had taught Martha?

Compare Jesus as a comforter with their Jerusalem friends.

(3) Upon Lazarus.

Inward indignation at the "last enemy" (1 Cor. 15: 25, 26), but flowing tears of sympathy with human grief.

The purpose of the prayer; of the loud summons; of the miracle itself.

The lesson from the use of human agents. vs. 34, 39, 44.

The central figure. Many can wail, some can help, only One can summon.

4. *The effect of the "sign."*

Already impressed by former miracle (v. 37), and now convinced by this greater one, many believe (v. 45).

The chief priests — Sadducees, — henceforth leaders in the conspiracy to put Him to death. v. 47. Why? They attest the truth of Luke 16: 31.

The miracle an evidence to attest the great message of hope and comfort in vs. 25, 26.

What do we learn here as to (1) the spirit we are to show, and (2) the truth we are to bring to those who are in gloom or bitterness of spirit because of trouble?

XXVII. With a Young Man of Narrow and Selfish Views. — On the Highway.

Mark 10: 17–31. March, A. D. 30.

1. *The meeting.*

The place. The time. The surroundings.

How is the interview emphasized by the point of time at which it occurs in Christ's career? In the ruler's?

2. *The eager inquirer.*

(1) His character.

Combine the three sketches to get a full view of him.

What is the one feature which all see and state?

What attractive qualities are apparent in him as he approaches the Good Teacher?

What did he possess which many young men earnestly seek after?

Why did they fail to satisfy him?

(2) His right course.

How much of moral earnestness did it evidence?

How does he compare with the lawyer who had asked the same question? See Luke 10: 25.

(3) His imperfect views —

a. Of Christ.

b. Of himself. Was his claim sincere? How did he soon prove it was not true?

c. Of the way to life.

3. *The test of discipleship.*

(1) A question. v. 18. Its object. Why introduce this first?

(2) An examination. v. 19. Its purpose. Why better than contradiction?

Can you see any intention in the selection of the Commandments and in the order in which they are named?

(3) A specific direction. v. 21b.

How do the circumstances explain it?

How was it contrary to the ruler's training?

What new conception of Christ and of one's possessions would obedience to it involve?

Was it too high a price for what he sought? Was it asked as a price?

(4) A universal command. v. 21c.

How was this fundamental to the other?

What really was the "one thing lacking"?

Where would obedience to this call have taken him?

In what spirit and by what methods are such men to be brought face to face with Christ and His claims?

4. *The sad separation.*

(1) Withdrawing, but not to obey. v. 22.

Contrast with his eager approach.

Dante describes him in the line, "The shade of him who made through cowardice the great refusal."

Was it "cowardice" that held him fast even against the love and authority of Christ?

What emotion is fitly connected with the rejection of Christ? See Matt. 16: 3, "lowring," the only other use in the New Testament of the Greek word here translated "sad."

(2) The application to all. vs. 23–27.

The danger of the servant becoming the master, the trust being trusted in.

An illustration of Isaiah 55: 8, 9.

(3) The riches Christ bestows. vs. 28–31.

What clause in v. 30 states what may have influenced the young ruler, certainly makes cowards of many now?

How was the promise of vs. 29, 30 fulfilled to those to whom it was first made?

What must be the Christian's spirit in order to realize its fulfillment now? Compare 1 Cor. 3: 21–23.

Study Hints:

1. How do the very omissions in the three accounts (Matt. 19: 20; Mark 10: 21; Luke 18: 22) witness to their agreement.

2. What do you think Jesus' look conveyed in v. 21? in v. 23? in v. 27?

3. Notice, in Rotherham's version, how Mark emphasizes the contrasts between Christ and the ruler and Christ and the disciples.

XXVIII. With an Older Man Made Rich by Unrighteous Methods. — In a crowd of travellers.

Luke 19: 1–10. March, A. D. 30.

The key-text, v. 10, and its illustration, vs. 1–9.

1. *The lost man.*

(1) His position.

a. In the world's eyes. Would many have been glad to fill it?

b. In Christ's. Same Greek word translated "lost" in v. 10 is rendered by "destroy" in v. 47 and in 20: 16, and by "perish" in 13: 3, 5, and John 3: 15, 16.

(2) Where lost?

In a luxurious city. Josephus called it "a little Paradise."

See article on "Jericho," in Smith's (or other) *Bible Dictionary*.

In a religious community. A favorite home of priests.

What would such priests as the one described in Luke 10: 31 think of him?

(3) How lost? Compare 2 Cor. 4: 3, 4.

What one thing had he in common with the young ruler?

What had he sacrificed for it?

What, apparently, had his longer experience taught him concerning it,—a lesson the ruler had yet to learn?

How was his very name probably a sarcasm as applied to his character?

(4) His awakening interest.

What aroused it? What may he have heard? Luke 15: 1.

What traits that may have contributed to his riches are shown in vs. 3, 4?

How did those surrounding Christ hinder instead of help his approach?

How and why do many of His followers still do the same?

How does his manner of approach differ from the young ruler's, and why?

What one thing, which Zacchæus realized and the ruler did not, helps to explain the different outcome?

2. *The seeking Saviour.*

(1) His situation.

What thoughts absorbed the minds of the people? v. 11. Compare John 11: 55–57, and see Stalker's *Life of Christ*, § 144.

For what one man in all the crowd did Jesus have thought?

Why might it seem an inopportune time and place for such an interview?

Why was it both *the* time and *the* place?

(2) His introduction.

"Came to the place." Singled him out. Looked him in the eye. Called him by name.

(3) His claims.

"Make haste,"—a word for those who are always "thinking about it," but never obeying.

"Come down" — from the place of spectator to that of disciple.

What was involved in admittance to Zacchæus' home?

What was gained by this public committal?

To what was the Son of Man here, as ever, indifferent?

Of what does He say nothing? Why?

3. *A follower found.*

(1) His joyful welcome.

How may we account for this prompt and glad obedience?

(2) His immediate salvation.

a. The ground on which it had been bestowed. v. 9.

His term for Christ. v. 8. What relationship did it involve?

How was he a true son of Abraham? Compare Rom. 4: 16.

b. Its evidences.

Voluntarily offering what the ruler refused to yield.

Righting wrongs. The Bible ratio. See Ex. 22: 1; 2 Sam. 12: 6.

One case in which the object of Christ's "coming" was attained. How may it be manifolded?

Study Hints:

1. How does this scene aid in interpreting Luke 18: 24–27?

2. What Old Testament events, occurring at Jericho, illustrate the same principles as those that underlie this interview?

REVIEW 4. — SECTION D.

Follow the same method as that suggested for Review 3; but draw out the facts by columns instead of by interviews, beginning with the column of "Persons," by which the interviews may be most easily identified. If too severe a test of memory, let the class answer from charts of their own preparation. Draw out several statements rapidly; select and write down the best. When the chart is before the eye, call attention to —

1. The new field. Unevangelized until now. Proclamation in it of truths already taught in Galilee.

2. The goal steadily kept in view. Its influence upon the tone of the teaching.

3. The one brief visit to Jerusalem. To emphasize the truth already taught there.

4. One interview with friends, — drawn by their need. Two with opposers, — pressing home unwelcomed truth; the rest with new and casual acquaintances, — proclaiming His Kingdom, and inviting them into it.

5. The number of interviews on public paths of travel. Connected frequently with public teaching; often as a result of interruptions.

6. The chief obstacles met. Selfish worldliness, especially the love of money. Self-will.

7. The one outsider enlisted so far as recorded. The one many would have considered most unpromising.

8. The great truths. Enter here and now upon the heavenly and spiritual life, by receiving Christ the crucified as Lord and Leader.

Drill on the key-texts. Add another for the whole section, Matt. 20: 28.

SECTION E.

VI. THE PASSION WEEK.

Seven days. From His triumphal entry to His resurrection.

XXIX. With Men Who Try to Entrap Him with Hard Questions. — On the Witness-stand.

Luke 20: 19, 20; Matt. 22: 15–46. Tuesday, April 4, A. D. 30.

1. *The witness-stand.*

(1) Truth's Witness voluntarily testifying. John 18: 37.

In *the* place of testimony. Mark 11: 27; Matt. 21: 23; Luke 20: 1.

With full knowledge of the issue. Luke 13: 33.

(2) Meeting again the root question of His authority. Matt. 21: 23.

Shows that it is not with them a matter of evidence, but of stubborn impenitence. Matt. 21: 24–27.

They say, "We *know* not." He says, "Neither *tell* I you"; yet shows them from their Scriptures (v. 42, "from the Lord") how they might have learned if they would.

(3) See how His parables and their application, as fitted this last great day of public teaching, are marked by the utmost directness, plainness, and urgency.

2. *The cross-examiners.*

(1) The prosecutors. v. 15.

Concerned not to know the truth, but to hold their positions (Matt. 21: 25, 26), and to shut the mouth of the witness (Luke 20: 20).

Piously praying "God forbid" (Luke 20: 16), and then immediately (Matt. 21: 46) setting about its accomplishment.

Parables teaching the fate of neglecters and despisers only send them after allies in their murderous designs.

How do men now, instead of heeding Christ's gospel, attempt to discredit and silence it?

What is the real cause of all such opposition? Acts 7: 51.

(2) The associate counsel.

a. The politicians. vs. 16–22.

Hypocrites. How did their lives agree with their pretended devotion to God and truth?

Flatterers. If they believed v. 16 would there be need to ask the question in 21: 23?

Schemers. Endeavoring in vain to get some basis for the charge afterwards so falsely urged. Luke 23: 1, 2.

How did this coin and the tax it paid differ from Matt. 17 : 24–27 ?

Whose face was stamped on it, and what inscription ?

Wherein lay the supposed difficulty ?

What sort of people are troubled by it now ?

How did the principle Christ taught remove the difficulty and at the same time condemn them ?

How did it correct their false view of the Messiah's mission ?

b. The free-thinkers. vs. 23–33.

The animus of their question.

The cause of their error.

The truth that overthrows speculation.

The convincing argument based on the character and revelation of God.

The broad truth (Luke 20 : 38), which Paul practically applies (Rom. 14 : 7–12). (See Rotherham's notes on Luke 20 : 38 and Rom. 14 : 9.)

(3) The prosecuting attorney. Mark 12 : 28–34.

His training.

His line of approach. Test questions in social ethics and speculative philosophy having failed, he tries to lead Him into the field of theological debate.

The answer. Show how it is direct, scriptural, comprehensive, searching.

The lawyer's frank response.

What did it indicate?

How does his spirit differ from that of the lawyer in interview xx?

How does Christ encourage him. The one note of tenderness in this scene of storm.

3. *Truth's Witness takes His true place as Examiner and Lord.*

(1) The universal test question. v. 42.

"*Whose* son?" (See Rotherham.)

What does their answer imply?

The argument from David's inspired words. (See Rotherham's note on v. 44.)

The argument from the conduct of the Christ throughout this thrilling scene.

The future of His enemies.

(2) The effect.

Upon the questioners. vs. 22, 46.

Upon the people. v. 33; Mark 12: 37.

Upon His enemies He pronounces the tremendous climax of "woes" in Matt. 23, ending in its notes of lamentation (vs. 37, 38), and gleam of hope (v. 39).

Study Hint:

Review the whole scene to study throughout Christ's method of presenting the truth to its blinded and hateful opponents.

XXX. With Men on the Lookout for some New Sensation. — At a religious festival.

John 12: 20–36. Tuesday, April 4, A. D. 30.

1. *The application.*

An illustration of the despairing prophecy of the Pharisees (John 12: 19), which they themselves fulfilled in their desperate attempt to prevent (v. 32).

Probably just after the stormy scenes of the last Tuesday, and so at the end of His public ministry. v. 36.

2. *The applicants.*

Greeks from the West at the end, as Magi from the East at the beginning.

What did their presence for worship indicate as to their relation to Judaism? See 1 Kings 8: 41–43.

How does this request agree with their national character? Compare Acts 17: 21.

How is the name they apply to Him appropriate?

Of whom may they be considered as forerunners? See Acts 8: 27; 10: 1, 2; 17: 4; Rom. 1: 16; 1 Cor. 1: 23, 24.

How do men now show this Greek trait of character?

3. *The messengers.*

Why may they have singled out Philip?

Why may he have sought help in dealing with this unusual request? Compare Mark 7: 24–30.

Why did he naturally turn to Andrew? See John 1: 44; 6: 5–9; Mark 3: 18.

Which becomes the leader of the pair?

What made Philip hesitate? Why and how do we imitate him?

4. *The answer.*

(1) To whom addressed?

Did He receive the Greeks?

What might their request have suggested to one who knew less than Jesus? What *did* it suggest to Him?

What was necessary before the world could "see Jesus"?

(2) The principle.

Fruitfulness, life eternal, glorification, all attained only by the death of self.

When and how had He taught it before? See Mark 8: 35; Luke 17: 33.

"So it must be ever. Day out of night; spring out of winter; flowers out of frost; joy out of sorrow; fruitfulness out of pruning; Olivet out of Gethsemane; the Ascension out of Calvary; life out of death; and the Christ that is to be out of the pangs of a travailing creation."—Meyer's *The Life and Light of Men* p. 232.

(3) Three illustrations of it.

a. The analogy of nature. v. 24.

b. The practice of true disciples. vs. 25, 26. (See Rotherham's notes on v. 25.)

c. The Son of Man's own soul-struggle.

(*a*) Not shrinking from death, but facing the Cross with all it involved, and realizing the tremendous strain that is coming upon His human nature.

(*b*) The one relationship that holds in such an hour. So in Gethsemane. Matt. 26: 39, 42; Mark 14: 36.

(*c*) The prayer for victory,—"out of" rather than "from this hour." (See Westcott on v. 27.)

(*d*) The prayer for the Father's glory. Compare John 17: 1–4.

(*e*) The heavenly witness. The Father's name glorified already in the Son's life (see especially Matt. 3: 17 and 17: 5), and to be glorified still more in His death. How?

(4) The principle applied.

The voice one more evidence for faith-strengthening. Compare John 11: 42.

The treatment of the Word from heaven the test of each man's God-wardness.

Uplifting, both on the Cross and out of the tomb. The Christ's power of attraction over men and of victory over Satan.

Misapplied Scripture only veils the eyes. v. 34.

The Light is yet here. Walk after Him, put faith in Him, that you may be transformed into a son of light.

5. *The effect.*

(1) Upon the Greeks.
We are not told.

(2) Upon the people generally. vs. 37–41.
Blinded and hardened.

(3) Upon many of the rulers. vs. 42, 43.
Afraid to follow their convictions.

XXXI. With Followers of Christ Who Show a False Spirit. — In the upper room.

Luke 22: 24–30; John 13: 1–20. Thursday night, April 6, A. D. 30.

1. *The saddest of nights.*

(1) The night "before the feast of the Passover."

"During supper," — the Paschal meal, the symbol of bitterness followed by joy.

In the guest chamber divinely provided. Luke 22: 7–13.

(2) John's interpretation of Jesus' motives.

What knowledge on His part led to the supreme evidence of love? v. 1; R. V. margin, "to the utttermost."

What to the lowliest service? v. 3.

Why appropriately "the Father" in v. 1, "God" in v. 3?

Even in the hour when Satan is doing his worst (v. 2) how are His thoughts absorbed?

2. *The selfish rivalry.*

How do Luke and John supplement and confirm one another? Compare especially Luke 22: 27 and John 13: 5.

Who had just before shown the same spirit of selfish ambition? See Matt. 20: 20–24.

What earlier lesson had Jesus taught on the same theme? See interview xv.

Perhaps brought to the surface now in taking their seats at table.

What false ideas of Jesus' mission probably contributed to it?

Why must it have been peculiarly distressing to Jesus at this time?

How does it often now appear in Christian work?

3. *The rebuke and promise.*

Note its peculiarly gentle and tender spirit.

A repetition of former teaching that had been ineffectual. Matt. 20: 25–28.

Christ's kingdom "not of this world," hence not ruled by this world's precepts and examples.

Following the true Benefactor now will lead to seats at His table and to thrones hereafter.

When before had they received the same promise?

4. *The object lesson.*

Resorted to when oral teaching had proved ineffectual.

Thorough in every detail. Explain the customs of the time.

Included even Judas. See vs. 12, 30.

5. *The application.*

(1) To Simon Peter. Probably began with him.

For emphatic use of pronouns in v. 6, see Rotherham's Translation.

"Hereafter," in the light of the Passion and the Resurrection, Peter shall come

to understand just how much this act of humble service means. v. 7.

Self-surrender the first condition of discipleship. v. 8.

Once cleansed by Jesus, the work of one disciple for another is to refresh by removing the stains of earth. v. 10.

(2) To all.

Do not misunderstand our true relation. v. 13. But let it add to the impressiveness of My example. vs. 14, 15.

Remember what I taught you when I first sent you out. See Matt. 10: 24. Another reminder later the same evening. John 15: 20.

A new beatitude (v. 17), a new term of endearment (v. 33), and a new commandment (vs. 34, 35). See how these are woven by John into the very fibre of his Epistles.

Am I representing my Saviour and my Father (v. 20) by following the example of Jesus in this scene?

Study Hint:

For John's use of the term "passover," removing the difficulty in reconciling his statements about this meal with those of the other Evangelists, see Broadus' *Harmony of the Gospels*, pp. 253–257, or Andrews' *Life of Our Lord*, pp. 465+.

XXXII. With the Self-confident Christian Worker. — In the Master's own darkest hours.

John 13: 36–38; Luke 22: 31–38; Matt. 26: 30–41; John 18: 10, 11; Luke 22: 54–62. Thursday night, April 6, A. D. 30.

1. *The disciple in danger.*

(1) Loving and loyal, but impetuous and self-willed.

Recall the supper scene in the last interview.

(2) Self-confident.

a. In spite of former failures.

Recall interviews xii and xiv.

b. And in face of present warnings.

Sure he could follow to prison and to death. John 13: 37; Luke 22: 33; Matt. 26: 35; though alone, Mark 14: 29.

Believing his words sincere, how can we explain his mistaken estimate of himself, and his deafness to the Master's warnings?

(3) The great protester. See especially Matt. 14: 31.

What proved harder to bear than the imprisonment and death he spoke about so freely?

2. *The Friend in need.*

(1) His thoughtfulness.

In spite of His own troubled spirit. John 13 : 21.

During His hour of bitterest agony. Matt. 26 : 37, 38. (See Rotherham's note.)

And on trial before His enemies. Luke 22 : 54, 61.

(2) The triple warning.

a. At the supper table. John 13 : 36–38; Luke 22 : 31–38.

Separation from Him the test to be feared. John 13 : 36.

Prophecy of v. 36 repeated more circumstantially. John 21 : 18, 19.

Know (a) the danger (Luke 22 : 31), (b) the encouragement (v. 32a), (c) the object (v. 32b).

Realize the weak point at which Satan will assault. John 13 : 38; Luke 22 : 34.

Why does He call him Simon in v. 31? Peter in v. 34?

b. On the way to the garden. Matt. 26 : 31–35. (For the harmony see Andrews, pp. 494–497.)

A warning to all, with explanation of the approaching scene, and appointment for reunion. How much of it does Peter hear and heed?

What effect does the repeated and

emphatic announcement of v. 34 have upon him?

c. In the garden. Matt. 26: 36–41.

The loving yet searching rebuke. v. 40.

The exhortation. v. 41. Weakness of the flesh not an excuse for, but an incentive to, watchfulness.

(3) Patience with the wayward.

a. At the arrest.

Fleshly energy with a worldly weapon rebuked. John 18: 10, 11.

Mistaken views of the kingdom led to misinterpretation of Jesus' words in Luke 22: 35–38. How did this weaken him later? See John 18: 26.

Failure to learn the lesson of Matt. 16: 24, 25 leads to flight (Mark 14: 50) with the rest.

What was lacking here to make him "Peter" indeed? See Isa. 26: 3, 4, R. V.

What made him follow, though afar off?

b. In the palace court. Luke 22: 55–62.

In the wrong company at such a time. As an old Scotch minister said, Peter had "nae business among the flunkeys."

The threefold denial. Accompan-

ied by swearing. Perhaps the revival in this evil hour of an old evil habit.

The look that pierced his heart. Luke 22 : 61.

The tears of true penitence. Luke 22 : 62. "The erring disciple was much more singular in his repentance than in his sin." — *Bruce.*

For the sequel, restoring him to usefulness, see interview xxxvii.

Study Hints:

1. Review these scenes, and gather the principles that should guide us in dealing with the self-confident and wayward.

2. Make personal application, especially of the warning and encouragement of Luke 22 : 31, 32.

XXXIII. With a Public Man Who would Do Right if it Did Not Cost so Much. — In the court room and before the mob.

John 18: 28–38; Mark 15: 3–5; Luke 23: 4–19; Matt. 27: 19–23; John 19: 4–12; Matt. 27: 24–26; John 19: 13–16. Friday morning, April 7, A. D. 30.

1. *His hour of testing.*

Sudden and severe. One morning made him forever infamous. "Suffered under Pontius Pilate."

His political position and responsibility and his relations to the Jews. (See article on "Pilate" in Smith's *Bible Dictionary*.)

Where was he at this time, and for what purpose?

For the harmony of the four accounts, and the order of the events, see Andrews, pp. 530–544; especially summary on p. 544.

What is the crucial test in every man's life, as in Pilate's? See Matt. 27: 22.

2. *His investigations.*

(1) Of the charges of enemies. John 18: 29–32.

Indifferent in spirit, but disposed to do justice.

Reading their motives. Mark 15: 10.

(2) Of Jesus Himself.

a. As to His character and position. John 18 : 33–38.

Inquiry of v. 33 based on the charge of sedition. Luke 23 : 2. Perhaps, also, on knowledge of His triumphal entry on the previous Sunday.

Scorns His race, but puzzled by the unusual course of its leaders (v. 35) and by His own worldly ideas of kingship (v. 37). "*Thou* a *king?*"

b. As to His self-control under calumny.

Marvels greatly at His silence in self-defense. Mark 15 : 3-5.

c. As to His origin.

Trembles before His claim to divinity. John 19 : 7–9.

Yet threatens Him with his "little brief authority." v. 10.

3. *His light.*

(1) As to his own responsibility. John 18 : 34.

An appeal to awaken the conscience.

(2) As to the true nature of Jesus' kingdom (v. 36), and the mission which caused His incarnation (v. 37).

A test of Pilate's relation to "the truth," which brings out only the cynical question of v. 38.

(3) As to Jesus opinion of him. John 19: 9. Silence, to the time-server who will not follow his convictions, more searching than words.

(4) As to the source of his power and his consequent responsibility to God, not men. John 19: 11.

How was this light, which Jesus shed upon his path, adapted to such a man as he was?

4. *His convictions.*

How often and how strongly does he publicly declare Jesus' innocence?

Who join him in the testimony?

How does he show the growing impression made upon him by Jesus' character and conduct?

Did he believe Him more than human?

How does his conduct concerning the inscription, the burial, and the guard, show the strength of the convictions to which he was false.

5. *His attempts to evade the issue.*

In spite of his own statement in John 19: 10, upon whom, in turn, does he endeavor to shift the responsibility of deciding the case?

How does he endeavor to substitute policy for justice, and with what success?

How does he attempt to use his own cruel injustice to move the sympathies of the crowd?

Baffled and defeated for lack of courage and truth, how does he vainly attempt to clear himself, and then substitute taunts for righteousness?

How do his modern imitators attempt the same impossible course?

6. *His weakness and failure.*

(1) The cause. Selfish fear of personal harm —

a. From charges he dared not face. John 19: 12. His past record would not bear investigation.

b. From popular tumult difficult to quell. Matt. 27: 24. He had already had one experience of it at least. Luke 13: 1.

What causes nowadays hinder loyalty to Christ and honest convictions?

(2) The issue. Gives over the Son of Man and Son of God to scourging, mockery, and a shameful death.

How does the rejection or neglect of Christ's claims to-day resemble Pilate's course?

(3) The end. Stripped of his office on charges just such as he attempted to avoid, he is said to have died in banishment. Amid many traditions (like that of Mount Pilatus), we know only what Christ said in applying the lesson of one of his acts. Luke 13: 3.

Study Hint:

For the hour of the trial, as stated in John 19: 14, see Broadus' *Harmony*, p. 258, or Andrews, p. 547.

XXXIV. With One who Sincerely Repents, Though at the Eleventh Hour. — On the Cross.

Luke 23: 32–43. Friday, April 7, A. D. 30.

1. *His past.*

A robber. Perhaps one of Barabbas' band. Justly condemned to the most shameful death. v. 41.

No record too black for Jesus to forgive; no stains too deep for him to cleanse. 1 John 1: 9.

2. *His present.*

(1) Hindrances.

Railing populace, mocking rulers, taunting soldiers, even his robber comrade, all join in deriding the Saviour who hangs on the middle cross.

Except for Luke's investigation and record, we would hear no voice raised in Jesus' favor. (For explanation of Matt. 27: 44 and Mark 15: 32 see Andrews, p. 556.)

Beside these surroundings, how would his own situation naturally affect his mind?

Under such circumstances, how does his testimony compare with the blind man's in interview xviii?

(2) Helps.

How was he affected by the presence of Jesus and by His words of unselfish prayer and tender thoughtfulness?

(3) His public confession —

a. Of his own sin. v. 41.

What did he recognize that most men deny or ignore?

b. Of his faith in Jesus.

(*a*) As an innocent sufferer.

(*b*) As a king who will return in power.

How is this faith remarkable in such a man at such an hour?

On what knowledge of Jesus' teaching was it based?

Was this his first and only interview with Jesus?

What further evidence, for which he did not wait, did his few remaining hours on earth afford him?

c. As One who answers prayer.

All others said, "Save thyself," in mockery; he, "Remember me," in penitence and faith.

On what did his plea rest?

3. *His future.*

What sort of response did he receive?

Was his prayer more than answered?

How is the term which Christ used appropriate to this man of the people? (See article on "Paradise," in Smith's *Bible Dictionary*.)

The first of a glorious company. See John 12: 32.

Christ divides the world as He did the thieves, and unites this world with the next.

Those who join Him here at the Cross go with Him into the glory. Phil. 3: 10, 11.

What is ever the message of the dying thief to a sinning world?

VII. — FROM THE TOMB TO THE THRONE.

Forty days. From His resurrection to His ascension.

XXXV. With Disheartened and Perplexed Followers. — Along a footpath.

Luke 24: 13–35. Sunday, April 9, A. D. 30.

1. *The walkers.*

(1) Who?

"Two of them"— of whom? Compare v. 22.

Was either an apostle? See v. 33. Was the unnamed one Cleopas' wife? See v. 25. Was he Luke?

(2) When?

"That very day." Whose day, and why?

(3) Whither?

To Emmaus,— a disputed site. (See Andrews, pp. 614–618.) In any case, a hilly foot-journey of about eight miles.

Why leave Jerusalem on that day of all days?

(4) Their state of mind and heart. vs. 15–17.

a. Their conception —

(*a*) Of Jesus and His mission. vs. 19–21.

(*b*) Of the earlier events of the same day. vs. 22–24. (For a con-

nected narrative of these consult Andrews, pp. 610–613.)

Hints of hopes too faint to state. vs. 21b, 24b.

Apparently without knowledge of His appearances to Mary and the other women.

b. The causes of gloom and perplexity.

(*a*) Misconception. v. 21.

(*b*) Heedlessness. Matt. 16: 21, and later.

(*c*) Unbelief. Luke 24: 11.

(*d*) No evidence of prayerfulness, in spite of promise of John 14: 13, 14.

Jesus sums it up. v. 25. (a) Foolish,—thoughtless; not applying their minds to His teachings. (b) Slow of *heart* to rest faith on the voices of the Scriptures.

c. The anchor that held in the storm.

What did the theme of their conversation prove?

How real and personal a loss was Jesus' death to them?

What evidence would our ordinary conversation afford of our regard for Jesus?

How much greater evidence of Jesus' resurrection have we than they had?

2. *The Companion.*

(1) His approach.

When does He join His followers?

Compare Mal. 3: 16; 4: 2; Matt. 18: 20 (see Rotherham's note); Mark 6: 48 (see interview xii).

Why unrecognized? Luke 24: 16; Mark 16: 12. Nothing awe-inspiring in His appearance. Simply a friendly fellow-traveller.

On what did recognition of Jesus depend in all His appearances during the forty days?

How does unbelief now, as then, dull the vision?

(2) His share in the conversation.

He guides it.

Brings to light the cause of their trouble.

Affectionately chides them for it.

Shows the necessity and purpose of the "*very things*" (see Rotherham) that had saddened them.

Enlightens ignorance by thorough interpretation of Scripture.

Abides with those whose loving wishes constrain Him.

Becomes the Master of the feast. Rev. 3: 20.

Reveals Himself in the familiar attitudes of blessing and serving.

Reminding them probably of what former scenes?

Illustrates His answer to Judas' question. John 14: 22–27.

Why suddenly vanish?

Who is to assist His followers in doing work like this? John 14: 26; 15: 26, 27

3. *The return.*

Warm hearts (v. 32) make quick feet, prompt and joyous testimony (v. 36).

Vying with one another in sharing such glad news. vs. 35, 36.

The steps in this upward path:

Talking of
Learning about
Communing with
Witnessing for
} JESUS.

XXXVI. With One who Requires Convincing Evidence.—In a private room.

John 20: 24–29. Sunday, April 16, A. D. 30.

1. *The loyal though gloomy doubter.*

Study the three passages in which John mentions Thomas (11: 16; 14: 5 and this interview), to form an impression of his character. (Westcott's notes on these passages in *The Bible Commentary* may help.)

How did he prove his love and loyalty?

How show his blunt sincerity? His determination to know rather than willingness to believe?

How did his faith compare with that of the other apostles? Why were they all so slow to accept the testimony of others? Mark 16: 11; Luke 24: 11; Mark 16: 13, 14.

Did Thomas ask for other evidence than they had had? Luke 24: 39, 40, 43.

On what was he perhaps brooding alone when he missed the Lord's appearance? See v. 25.

What was the special object of the appearances on the first Lord's Day? (See Andrews, p. 623.)

What does his presence with them in v. 26 indicate?

Why did they still tarry in Jerusalem after the directions of Matt. 28: 7, 10?

2. *The convincing evidence.*

What lesson had he been taught already

when he talked of dying with Jesus? See interview xxvi.

What when he had professed ignorance of the meaning of Jesus' announcement in John 14 : 2?

How does Jesus in the scene before us illuminate the teaching about Himself in John 14 : 6, 7?

What evidence does Jesus offer Thomas?

What was more convincing to him even than what he had required?

What evidence does Christ now offer to men like Thomas? What warning? v. 27b. (See Westcott.)

In what spirit and by what methods are we to present it to them?

3. *The sublime confession.*

"The loftiest view of the Lord given in the Gospels."—*Westcott.*

How did the desired evidence of identity instantly become proof of Lordship and Divinity?

How do all lower conceptions of Christ dishonor Him?

4. *The last and greatest beatitude.* v. 29 b.

The noble company of believers of testimony already begun outside of the apostolic group. Compare 1 Peter 1 : 8, 9.

On what testimony may such faith and blessedness rest? vs. 30, 31.

XXXVII. With One who has been Worsted by Satan.— On the lake shore.

John 21 : 1–19. April, A. D. 30.

1. *The "stone" overthrown and made a rock of offence.*

The agents in the disaster.

(1) Satan. Sought a high mark.

How did he obtain his opportunity? Luke 22 : 31. Not omnipotent. Permission granted in view of the outcome. v. 32.

(2) Peter.

"Offended" in Jesus, in spite of warnings. Review the scenes of interview xxxii.

Eager to investigate (John 20 : 3), but heavy heart made feet slow (v. 4) and faith dull (vs. 8–10).

Now out of place,— back at his old trade, — yet in disciples' company, and where Jesus may be met. Matt. 28 : 10.

2. *The Master-workman fitting it into its place again.*

(1) Warning and intercession (Luke 22 : 32), followed by special attention (Mark 16 : 7; Luke 23 : 34).

What serves to remove the "offence of the Cross"?

(2) The personal interview.

At the old place and work, reminding of former call. Luke 5 : 10.

After night of fruitless toil ("*that* night they took nothing"),— at the end of self.

(3) The evidence offered. One of the "many proofs" of Acts 1 : 3.

a. Of power.

The full net. Reminding of what and promising what?

No word of objection here as in Luke 5 : 5.

b. Of love. The hot breakfast. How much needed?

How are the hands that had been pierced here engaged?

(4) The thrice-repeated question.

Tender but searching. Reminding him of his professions, warnings, and denials.

Calls him, as heretofore, by his old name,— Simon, son of John. (R. V.)

Simplifies the question; at last using Peter's own word for "love," probing into the depths of his heart. (See Rotherham's note on v. 17.)

3. *The "stone" on the foundation.*

(1) It stands the test.

Duller eyes than John (v. 7), but still impetuous, reverent love.

In Luke 5, "depart;" in Matt. 14, "bid me come;" here plunges in unbidden.

First to obey the Master's word. v. 11.

His answers show his new estimate of Jesus' knowledge of himself.

His third answer lays bare to the Lord his heart.

(2) The commission.

Formerly catch; now feed lambs, tend sheep, feed sheep.

Not seeking individuals only, but shepherding a flock.

(3) The prophecy and the command.

The fuller statement of John 13: 36, 37.

Borne on the cross when cross bearing ends. 2 Peter 1: 14.

Follow Me, even unto death.

How does he show a flash of the old spirit in the question about John, his comrade?

(4) The motive that must inspire all useful service.

Not determination to succeed; not unwillingness to be behind others; not desire for men's approval,— but the constraining love of Christ. 2 Cor. 5: 14.

How, in the light of this interview, can we best help those who have been active in Christian service, but have fallen back?

"We who so tenderly were sought,
Shall we not joyful seekers be,
And to Thy feet divinely brought,
Help weaker souls, dear Lord, to Thee?

"Celestial Seeker, send us forth!
Almighty Lover, teach us love!
Then shall we yearn to help our earth
As yearned the Holy One above!"

Study Hints.

1. How often before this scene had Peter seen the Risen Lord?

2. By what name is Simon uniformly called in the Acts, yet by Jesus in the Gospels only twice (and then for special reasons. See Matt. 16: 18; Luke 22: 34)? Why?

3. How was Jesus' prophecy fulfilled?

XXXVIII. With Followers who Need the Baptism of the Holy Spirit.— At His parting interview.

Luke 24: 49–53; Acts 1: 1–12. Thursday, May 18, A. D. 30.

This last study may well occupy a full hour in class.

1. *The place and the hour.*

On Olivet, "over against Bethany." (R. V.) In a retired spot. What associations already made the mountain sacred? What is yet to occur there? Zech. 14: 4.

What impression does the narrative in Luke 24: 35–53, if taken alone, make as to the time of its occurrences?

What fuller note of time does he give in Acts 1: 1–3?

For a summary of Jesus' appearances during the "forty days," see Andrews, pp. 637–639, or Kephart's Outline, paragraphs 59–65.

What considerations make His parting words most precious?

2. *The need.*

(1) The work to be done.

a. Study the commissions given by the Risen Lord.

(*a*) To the eleven and others with them on the Resurrection evening. John 20: 21–23; Luke 24: 33–36, 44–48.

(*b*) To the eleven and other disciples, more than five hundred in all (1 Cor. 15: 6), on "the mountain" in Galilee, — some familiar but retired spot where such a gathering would not be interfered with. Matt. 28: 16–20; Mark 16: 15–18.

(*c*) Perhaps also at other times and places, but on the same theme. Acts 1: 3.

b. Note what He taught them of its nature and extent. It was to be —

(*a*) World-wide. How is this shown in Matthew, Mark, Luke, Acts? How had Jewish exclusiveness been taught this lesson before John wrote?

From an appointed centre. Luke 24: 47. Why?

Following a systematic and thorough plan of campaign. Acts 1: 8.

(*b*) Comprehensive and spiritual. Including the supreme welfare of man and society (see Mark 16: 15, R. V.) for this, and the eternal, age.

Preach. The gospel — Mark; repentance and remission of sins — Luke; communicate forgiveness of sins — John. (See tenses in John 20: 23, Greek text or Rotherham's version.) "The Commission of the Christian Society,

not of the Christian Ministry."— *Westcott.*

Witness. Luke. "My witnesses." Acts 1 : 8, R. V.

Disciple. Matthew.

Baptize. Matthew and Mark. "*Into* the name" (not names) of the Triune God.

Teach. Matthew. Obedience to all My commands.

Not only evangelize and testify, but win, initiate, train.

Realize the immensity of the task,— the individuality of the method.

(2) The men to do it.

a. Provincial in origin. What was their title even on the lips of the heavenly messengers?

b. Narrow and material in conceptions.

What misunderstanding still underlay their eager question in Acts 1 : 6? On what point were their thoughts centered? (See Rotherham's note and compare Luke 19 : 11.)

c. Timid in spirit. John 20 : 19.

d. Slow to believe —

(*a*) His teaching. John 6 : 62; 20 : 17.

(*b*) The Scriptures. Luke 24 : 44, 45.

(*c*) The testimony of others. Mark 16 : 14.

(*d*) Even their own experiences. Luke 24: 41; Matt. 28: 17.

Yet they were Jesus' friends (John 15: 15), who loved Him (John 16: 27), worshipped Him as their God (Matt. 28: 17), and recognized Him as their Lord (John 20: 28; 21: 15). To such, and to all like them, are given —

3. *The Leader's promises.*

(1) His own relation to them.

a. They but continue the work the Father committed to Christ. John 20: 21.

b. Who now has all authority in heaven and (hence) on earth. Matt. 28: 18. See also Mark 16: 19. What Satan deceitfully offered had been won on the Cross.

c. Will be with them throughout the whole campaign. Matt. 28: 20, R. V. margin.

Not as during His humiliation, which has ended. See Luke 24: 44. "Was with you."

But no less personally and really. See emphasis on pronouns in Matt. 28: 20, Rotherham's version.

For an illustration of how this can be, see Acts 7: 55, 56, and trace His presence throughout the Acts. 1: 24; 2: 47; 3: 26, etc.

d. And will come again in like manner as they saw Him go. Acts 1: 11.

"Let all that look for hasten
The coming joyful day."
[Acts 3: 19–21.

(2) The gift of power.

How had this been foretold by David? Psa. 68: 18; Eph. 4: 8. By John the Baptist?

Why is it pre-eminently "*the* promise of the Father"?

When had they heard it from Jesus?

What special pains does he take to keep it before their minds?

What earnest of the fuller outpouring had they already received from Him? John 20: 22.

What did His attitude in parting betoken?

What is the significance of the terms used in Luke 24: 49 and Acts 1: 5?

What is far more important than knowing "times and seasons"?

4. *The way to obtain the gift.*

What had Jesus already taught as to who may have this gift, and how? John 7: 37–39.

What does He now say of it? John 20: 22; Luke 24: 49a.

The apostles' special instructions.

"Wait for (Rotherham, "Abide around") the promise of the Father."

"Not many days," in the city of your enemies, the place of My Cross and empty tomb.

The apostles' example of fellowship and prayerfulness. Acts 1 : 14; 2 : 1; 4 : 31. Of faith and praise. Luke 24 : 52, 53.

How does Peter speak of this gift as free to all? Acts 2 : 38, 39; 10 : 45. In both passages the term is a strong one. (Rotherham, "free-gift.")

What does he mention as *the one condition?* Acts 5 : 32.

How does Saul fulfill this condition, and with what result? See Acts 9, especially vs. 5, 6, 17, 20.

How does he communicate the gift to others? Acts 19 : 1–7.

How may we do both?

"Doth not the Spirit still descend,
And bring the heavenly fire?
Doth not He still Thy Church extend,
And waiting souls inspire?

"Come, Holy Ghost! in us arise!
Be this Thy mighty hour!
And make Thy willing people wise
To know Thy day of power."

REVIEW 5. — SECTION E.

Have each student prepare and bring to the class, as before, a chart of the interviews in this section. Let the teacher place his own before the class on blackboard or paper, and let the students compare theirs with it. Consider briefly any points in which they differ, not in verbal statement merely, but in thought. Then call upon the members of the class in turn, — as assigned beforehand, if thought best,

each to take up one column of the chart, and draw suggestions from it. For example, under "Time," the quiet composure of Christ amid the press of events in Passion Week, and the patient, unhurried, repeated lessons of the Forty Days; under "Place," the centres of his activity, familiar and unusual, public and private. And so through the other columns, with increasing practical application.

FINAL REVIEW.

Let each student place before him his charts, covering the lessons of the five sections. Recall the characteristics of each period:—

I. *Preparation.* Obscurity, patience, self-control, development.

II. *Introduction.* In side scenes and quiet places; with individuals. Then the public proclamation.

III. *Widening Influence.* Constantly before the public. Personal dealing without private opportunities.

IV. *Misunderstanding and Opposition.* Private training and public testimony.

V. *The Approach to the Goal.* More intense life; more urgent claims. Setting up divine against worldly standards.

VI. *The Passion Week.* Entire self-forgetfulness while convicting opposers, enlightening new inquirers, preparing disciples.

VII. *From the Tomb to the Throne.* Establishing and empowering followers.

See what principles guided Him through all this career that must animate His followers through theirs, however different.

Classify the persons with whom His interviews were held, using as a guide the index on page 154, and make your own "worker's manual" of His teachings for use as you meet similar persons now.

For those who can do additional work, these suggestions are offered:

1. Locate these personal interviews in order on the numbered circles of Kephart's *Chart* to which they belong, and see how fully they cover His whole public career from beginning to end.

2. Note what kinds of persons accepted His teaching and became His followers.

3. Trace the reiteration and development of the same line of truth in His repeated interviews with the Jewish leaders.

4. Look down the columns of "Persons" and "Modern Representatives," to be impressed by His catholicity and the completeness of His character.

5. Classify and arrange His teaching on the different themes He touched in these interviews.

6. Study especially the way He multiplied His influence by training others.

For all, in finishing the course, these individual questions are suggested:—

1. What have you gained from this course of study and work?

2. What has prevented your gaining more?

3. What can you suggest to promote more fruitful Training Class work henceforth?

4. If you do not continue in a Training Class, what stimulus to systematic personal work will you substitute for it?

5. If this course has given you a closer fellowship with Christ, how do you plan to cultivate it?

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

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To the different classes of persons with whom Christ dealt in these interviews.

This classification is general rather than precise. Its purpose is to guide workers in learning the methods Christ used with persons similar to those they themselves desire to help.

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In a final analysis most of these classes may be reduced to one: —

Unwilling to yield completely to Christ.

See especially VI, 37; XIV, 62; XVII, 71; XIX, 78; XXVII, 101.

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